

A
DISCOURSE

Concerning the
77. 10. 1740
NEW BIRTH:

To which are added

TWO POEMS;

THE ONE

On Salvation in Christ, by Free-
Grace, for the Chief of Sinners:

THE OTHER

On a Believer's Safety and Duty.
by Anne Dutton

With an Epistle Recommendatory,

By the Reverend

Mr. JACOB ROGERS, B. A.

LONDON

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DISCOURSE

NEWBURY

TWO POEMS

THE ONE

On Salvation in Christ by Tyndal
Grace for the Child of Innocence

THE OTHER

On a Believer's Safety and Duty



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Printed and Sold by John Dutton at the Sign of the Sun in St. Dunstons Church-yard in London
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P R E F A C E.

Dear Reader,

AS I have read over the ensuing Discourse concerning the New-Birth, with some Pleasure and Satisfaction to my own Soul; so I wou'd take the Liberty to recommend it likewise to thy serious and impartial Perusal. It is full of the sweet and wholesome Words of the Gospel of the Grace of God; and sets forth the Nature, Necessity, and Excellency of the New-Birth, in such a plain and easy Manner, (not with Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth) that, methinks, by the Blessing of God, it will be found truly useful and edifying to thy Soul. The Author is well known to me, and I think it my Duty to acknowledge that I have been much Strengthen'd and comforted, under God, by conversing with one, whose Communication is indeed good to the Use of Edifying, and powerfully ministers Grace to the Hearers. The Reverend Mr. Whitefield, and Mr. Seward, now with God, who both held a Correspondence with the Author, have also frequently declar'd with what Savour and Sweetness, the reading of the Author's Letters, has been accompanied to their Souls; which gives me Hopes that all who have the Taste and Spirit of these Servants of the most high God, will not only be inclin'd to read this Discourse, when it comes to their Hands, but likewise receive that spiritual Edification from it, which those Gen-
tlemen

P R E F A C E.

men have done from other Writings of the Author.

'Tis certain that Books of this kind are but too too much neglected, and despis'd by the wise and prudent Men of this World, who, whatever may be their other Accomplishments, discern not the Things of the Spirit of God; but poor Soul, whosoever thou art that desirest, by the Eye of Faith, to behold the Glory of Christ, the Glory as of the only begotten of the Father full of Grace and Truth, 'tis to be hop'd thou wilt lay aside all Malice, and all Guile, and Hypocrisies, and Envies, and all Evil-speakingings, and as a New-born Babe, desire the sincere Milk of the Word, (which as far as I can judge from the Scriptures of Truth, and my own Experience, is contain'd in the following Discourse) that thou may'st grow up thereby into him in all Things who is the Head of the Body his Church, even Christ. Let me once more, Dear Reader, intreat thee fairly to weigh the Greatness and Importance of the Matter, and beg of the Lord for a spiritual Discernment of the Truths in the following Work, and for a real and powerful Application of them to thy own Heart by his Holy Spirit, without which all thy Reading will be vain and useless. May the Lord give thee his Grace here; and prepare thee for eternal Glory hereafter; which is the hearty Prayer of one of the poorest and weakest Servants of the Lord.

JACOB ROGERS.

A

DISCOURSE

Concerning the

NEW-BIRTH.

THE Doctrine of the *New-Birth*, is a Doctrine of the Bible, clearly taught, and necessary to be known; and yet Multitudes are ignorant of it, and care not to be acquainted with it: although the Necessity of it is such, that without it, no Man can enter into the Kingdom of God; or the Glories of the heavenly State, either in the Church below, or the Church above. No, tho' an unregenerate Man, should profess Faith in Christ, as *Simon Magus* once did, and be thereupon admitted into any of the Churches of Christ here on Earth; yet could he not see *Sion's* Glory, nor enter into spiritual Fellowship with the Church, partaking of its Privileges,

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vilages, as it is a Kingdom of Grace, Power, Righteousness, Peace and Joy in the Holy Ghost. These Things every natural Man is a Stranger to, he understands them not, neither can he know them. 'Tis the *Pure in Heart*, or those that are born again, and those only, who have now the Blessedness of *seeing God* in his Church, or Kingdom, below; and that shall have the Vision of his Glory in his Kingdom, or Church above. And since many think the New-Birth, a strange, and unnecessary Thing, being at a Loss to know what it is, or, what it is to be born again, I shall give some Hints concerning it, in the following Method.

First, I shall shew, What the New-Birth is, or, What it is to be born again, by giving a Definition thereof.

Secondly, Endeavour to explain, and prove it from the Word of God.

Thirdly, Shew, What we may learn from this Phrase of being Born again. And

Fourthly, With some Uses, conclude the whole.

First then, The *New-Birth*, or, to be Born Again, is, a supernatural Work

concerning the New-Birth. 3

of the Holy Spirit of God, by the Word, upon the Soul of a Man; creating it a-new in Christ Jesus, in all the Powers and Faculties thereof; by which he produceth an abiding Principle of spiritual Life; which contains in it all Kinds of Graces, every way fitted for, and acting towards their proper Objects.

Secondly, I shall endeavour to explain, and prove this Definition of the New-Birth, from the Word of God. That it is a Work of the Holy Spirit of God, by the Word, appears plain, from what our Lord asserts, in his Discourse with *Nicodemus*, John iii. where, after he had declared the Necessity of being Born again, with a *Verily verily*, (a double Asseveration, the more to ascertain the Thing) *Except a Man be Born again, he cannot see the Kingdom of God*, Ver. 3. He further urges it, Ver. 5. and declares to *Nicodemus*, who had carnal Conceptions of it, the true Nature of the Thing, and the proper Intendment of his Speech therein; by acquainting him with the Almighty Agent of this great Work, the Divine Spirit, whose crea-
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ting Efficacy, working with the Word, brings forth this spiritual Production. *Verily verily I say unto thee, except a Man be Born of Water and of the Spirit, he cannot enter into the Kingdom of God.* Hence it is fully proved, that the Spirit of God is the Author of the New-Birth, in that the Man that is Born again, is said, to be Born of the Spirit. As also, Ver. 8. where our Lord sets forth this Work of the Spirit on the Heart, analogously with the Wind's blowing in the Air: *The Wind (says he) bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is Born of the Spirit.* From this Text we are taught, 1. That the Spirit of God is the Author of the New-Birth. 2. That the Operations of the Holy Ghost in this Work, are altogether Free and Sovereign. He acts herein as a Free and Sovereign Lord, in the greatest Freedom, without Motives from the Creature, as being under no Obligation from any of the Works of his Hands; and in the highest Sovereignty, while, in distinguishing Favour, he blows upon one Soul, and passeth another.

concerning the New-Birth. 5

other by. For, as the Wind bloweth where it listeth, (to this Point, and not that, upon this Tree, House, &c. and not another) so is every one that is Born of the Spirit. 3. That the Soul herein is *Passive* to the Spirit, before it acts; just as the Objects blown upon are to the Wind, before they move. 4. That the Spirit works by an *irresistible* Power in the New-Birth; which corrupt Nature can no more resist, than moveable Things can withstand an irresistible Wind. Grace and Power herein, are so wisely mixed, that it's hard to say which of them has the Ascendant. He sweetly draws the Heart, and strongly subdues Corruption, by an irresistible Sweetness, an alluring, soul-overcoming Energy. And, 5. That the regenerating Operations of the Spirit on the Soul, are an absolute *Secret* to the natural Man, tho' he hears the Sound, the Report thereof; Yea, that the Soul itself, that hears the Spirit's Voice to its Heart, in his Word, when the Work first begins, may be greatly at a Loss to know whence it is that its Mind should be so wrought on, and what will be the

Issue, until the Lord opens the Mystery to it. *Thou bearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.* And as the New Birth is a Work of the Spirit of God; so it is his Work, as the *holy Spirit*; or the Spirit of *Sanctification*. For it is as the Spirit is sent down from the Father, and Christ, into the Hearts of his People to *sanctify* them, that he thus operates upon them. The Spirit of God is holy in his *Nature*, yea, *Holiness* itself, as that Perfection of the Godhead, belongs to the Spirit, co-equally with the Father, and the Son: But, as I conceive, 'tis chiefly on the Account of his *Office*, as a *Sanctifier* to the People of God, that he's stiled; *The Holy Spirit*. And when he creates the *New Man* in the Soul, it is said to be in *true Holiness*, Ephes. iv. 24. And all that were chosen of God the Father, in Christ, before the World was, unto eternal Life, were ordained to pass through *Sanctification of the Spirit*, as a Means to this great End, 1 Pet. i. 2.

And as the New Birth is a Work of the
the

concerning the New-Birth. 7

the Holy Spirit of God ; so likewise, it is a *supernatural Work* ; or a Work that is wholly above his *common* Operations in the Hearts of natural Men : Yea, even above what he wrought in the Heart of perfect *Adam*. For tho' he was perfectly Holy, and all his Posterity in him, when he came out of his Maker's Hand, in the Capacity of a common Person ; and so every way fitted to enjoy Communication with God, as the God of Nature, displaying his Glory in the Creatures of this lower World ; yet the Begun Holiness of the Saints, communicated to them in the New-Birth, (which the Holy Ghost will perfect in its appointed Season) is of a far higher *Kind* ; inasmuch as it is a preparing of them for a far higher *Glory* ; to wit, the Glory of the *heavenly State* : Which consists, in Communion with God, and Conformity to him, displaying his Glory in Christ, as the God of all Grace, to be enjoyed here by Faith, and hereafter by Vision. Thus the superior Glory of the New Creation Work on the Soul, is set forth by Way of Allusion to the Old Creation, 2 Cor. iv. 6. *For God, who com-*

*manded the Light to shine out of Dark-
ness, hath shined in our Hearts, to give
the Light of the Knowledge of the Glory
of God, in the Face of Jesus Christ.
As the Glory of God, discovered in
the Face of Jesus Christ, is a more
transcendent Display, than that which
at the first Creation was made in the
Face of the Creatures; So the Light,
which by a creating Voice, is produced
in the Hearts of God's People, by
which this is beheld, is of a far higher
Kind than the first Creation Light, and
every Way fitted for converse with
more glorious Objects. In the old
Creation, there was a perfect Agree-
ment between the Objects to be seen,
the Eye that conversed with them,
and the Light, the Medium, by which
they were beheld; So in the New, on
which Account, the one is resembled
by the other. Yet so, that a *Transcen-
dency* of Glory, in all respects, is still
on the Side of the *New Creation*. In
the *Old Creation*, the *Objects* to be
seen were *Natural*; But in the *New*,
they are *Supernatural*. In the *Old*
Creation, the *Eye* that saw them was
Natural, whether we respect the cor-
poreal,*

concerning the New-Birth. 9

poreal, or mental Eye, or the Light of Reason in *Adam's* Heart, it was no more than Natural; But it's a *spiritual* Eye, that takes in *spiritual* Objects, the Eye of *Faith*, which is far more bright and clear than the Eye of *Reason*, in its greatest Perfection. In the *Old* Creation, *natural Light* was sufficient to discover *natural Objects*; but 'tis the *spiritual, supernatural Light of the Gospel*, that is the Medium by which the glorious Objects of the New Creature's Sight are *beheld*. Thus, it appears, that the *New-Birth* is a Work of the *Spirit*, the *Holy Spirit* of God, that is truly *supernatural*. But then,

Further, The *New-Birth* is likewise a Work of the Spirit of God, by the *Word*. Hence in that fore-quoted Text, *John* iii. 5. the Man that is born again, is said to be born of *Water*; by which the *Word* of God is intended. And the *Word* is set forth by *Water*, to shew the cleansing Efficacy thereof in the Hand of the Spirit; for as *Water* cleanseth the Body from natural Filthiness, so doth the *Word* of God cleanse the Soul from spiritual Uncleaness. And as the Use the *Holy Spirit* makes

of the Word, in the New-Birth, is in this Text, set forth by the Metaphor of Water, to shew his sanctifying Operations therein, in the *Mortification of Sin*; so, the other Part of his sanctifying Influences therein, in *quickning the Soul to a Life of Grace, by the Word*, is set forth, where it is compar'd to a *Living Seed*, as, 1 Pet. i. 23. *Being born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever.* For, as the casting of a *living Seed* into the Earth, under the Influences of the God of Nature, working with second Causes, is productive of that Plant or Tree that was *seminally* in its self; so the *Word* of God, (and particularly the Word of the *Gospel*, as it follows, Ver. 25.) being *cast* into the Heart, under the Almighty Operations of the Spirit, is productive of *Spiritual Life, the Life of Grace, or the New Creature* in the Soul. And the Blessed Spirit makes Use of the Word in this Work, in a *Mediate*, or more *Immediate* Way, according to his sovereign Pleasure. Some Souls have the Word brought home to their Hearts with Almighty Power, like a Sun-

concerning the New-Birth. 11

Sun-beam, irradiating their dark Minds, or as a Fire, enkindling their cold Affections, thawing their frozen Hearts, yea, melting their whole Souls down, as Metal is melted in a Furnace, whereby they are prepared for, and then cast into another Form, to wit, The Form of the Word, and the Likeness of Christ. (As Rom. vi. 17. *Ye have obeyed from the Heart that Form of Doctrine which was deliver'd you.* So it is translated; but, as some have render'd the Word, it's thus, *Ye have obeyed from the Heart that Form of Doctrine into which ye were deliver'd*: For as the melted Metal is cast into the Mould, to receive another Form, so the Soul, being melted down by the fiery Operations of the Spirit, in and by the Word, is cast *thereinto*, and *fashion'd* like it). And all this in an *Immediate* Way. Others again, have the same Work wrought upon 'em in a *Mediate* Way, *viz.* In reading the Word of God, or in hearing the same preach'd. God breaks in in an Instant to the Souls of some of his People, in the *reading* of his Word, with a bright Display of his Glory in Christ, by
which

which they are *transform'd* into the same *Image*. But his more general Way of Working, in Regenerating the Soul, is by the *Preaching of the Gospel*. Hence the Gospel is set forth *as the Ministration of Life*: Not only because it is the Doctrine of Life, and Salvation for poor Sinners, thro' a Crucified, Risen, and Ascended Saviour; but also because Life is communicated to dead Souls, under the Ministry thereof, by the Spirit of God, who fills the same, and is communicated thereby, 2 Cor. iii. 6, 8. Thus the Apostle sets forth the Folly of the *Galatians*, in giving Heed to those Seducers, who labour'd to draw them off from the Gospel of Christ, and that full Salvation they had thereby, unto an Adhesion to the Works of the Law, in the Point of Justification and Acceptance with God, by putting them in Mind of their own Experience, when the Lord first wrought upon their Hearts in the New-Birth: *This only would I learn of you, (says he) Received ye the Spirit by the Works of the Law, or by the Hearing of Faith?* Gal. iii. 2. *Faith* here, is put for the Doctrine of Faith, *i. e.* the *Gospel*; by which

concerning the New-Birth. 13

which the Spirit of Life from God, in his Regenerating Influences, was receiv'd; which shews the transcendent Excellency of *this* Ministry, above *that* of the Law, which is a *Ministration of Death*.

And Satan knows well enough, that 'tis God's usual Method to save Sinners by the Preaching of the Gospel; and therefore he labours to the utmost, to *blind the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them*, 2 Cor. iv. 4. And one great Way of his 'doing this, is by casting opprobrious Names upon the Gospel, and the Preachers thereof, thereby to prejudice Persons against it, and keep 'em from coming under so much as the Sound thereof; lest by the powerful Grace of the Gospel, they should be snatch'd, as a Prey, from his Teeth; so great is his Malice! And that *All* are not thus blinded, is owing to *distinguishing* Grace, which has undertaken for a *Remnant*, to bring them under the Sound of this despised Gospel, and to make it efficacious for the eternal Salvation of their Souls. For, *the*
great

great Trumpet shall be blown, (the Gospel shall be preach'd) and they shall come which were ready to perish in the Land of Assyria, and in the Land of Egypt, and shall worship the Lord in his Holy Mount at Jerusalem, Isa. xxvii.

13. Perishing Sinners, at the greatest Distance from God, shall be brought by an over-ruling *Providence* under the Sound of the *Gospel*, and by efficacious *Grace* unto *Christ* by the *Gospel*, and *worship the Lord in his Holy Mount at Jerusalem*; i. e. In his Gospel-church; the heavenly *Jerusalem*; which is here set forth by the Place of the Temple-worship of old. But, to return,

As the New-Birth is a supernatural Work of the Holy Spirit of God, by the Word, so it is upon the *Soul* of a Man, creating it anew in *Christ Jesus*, in all the Powers and Faculties thereof. That the *Soul* is the Seat of this Work, is plain, in that the New Creature form'd in it, is call'd, the *Inward Man*, 2 Cor. iv. 16. which is there said to be *renewed Day by Day*; because the Work of the Spirit, in Regeneration, tho' perfect in Respect of *Parts*, is yet imperfect in Respect of *Degree*, and is still

concerning the New-Birth. 15

still upon the *Increase*, until it arrive unto *Perfection*. The New-Born Soul, in Respect of *Grace*, and the compleat Glory of Christ's Image in it, is just like a New-Born Infant in Nature, which has all the *Parts* of a Man, tho' it wants the full *Stature* of a Man; and therefore *increaseth* until it arrive unto the *Perfection* of Manhood. A Child is truly *born*, tho' not a *Man* presently; So the Soul, in Regeneration, is truly *born again*, tho' it arrives not presently at that *Perfection*, which is design'd it, and to which it tends: No, this *Inward Man*, the New-Born Soul, being renewed Day by Day, is still increasing towards *Perfection*, as the Body, the *Outward Man* (to which 'tis here oppos'd) perisheth, decreaseth, and draweth on towards its Dissolution. But,

Again, As the Work of the Spirit, in the New-Birth, is upon the Soul of a Man, so herein he *creates* it anew in Christ Jesus. That the New-Birth is a *Creation*, has been hinted already; and I shall add little more than one express Text to prove it; for, *Eph. ii. 10.* The Apostle says, *We* (that is we that are

are fav'd by Grace, or New-Born) are his *Workmanship*, created in Christ Jesus, unto good Works, which God hath before ordained that we should walk in them. Here the New-Born are said to be *Created*, and that *Anew*; for 'tis in Christ Jesus, i. e. In *Union* to his Person, and in *Conformity* to his Image. *Creation*, is a Making of Things out of Nothing. The old Creation was so: And the New Creation is a producing the Life, or Being of Grace, out of no pre-existent Matter in the Soul, or Goodness in the Creature which dispos'd it hereunto. Nay, so far is it from this, that every Thing in Nature, or in the Soul of Man in a natural State, opposeth it. Which makes it appear to be an *exceeding Greatness of God's Power*, which is put forth herein; as the Apostle's Phrase is, *Eph. i. 19*, When God created the Heavens and the Earth, tho' there was no previous Matter to work upon, yet there was nothing to resist; but in the new Creation there is much Opposition. To instance in the Creation of Natural Light: When God said, *Let there*

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there be Light, there was Light: His Almighty Power went forth with his Word to produce it. And tho' there was no previous *Disposition* in the precedent Darkness, towards the Light; yet there was no Resistance therein; for natural Darkness was but a meer *Negation*, or the not being of Light. But when God commands spiritual, supernatural Light in the Soul, and instantaneously produceth the same, by the exceeding, or super-excelling Greatness of his Power; there is, not only natural Darkness in the Mind, as it notes, *No Disposition* to spiritual Light, but there is also, Moral Darkness, or the Darkness of Sin; which is an active Principle, that *resists, opposes, and hates the Light*. How great then is the Display of Divine Power in the New Creation! And what a Folly is it in sinful Man, to think, that he can make himself a New Creature? Or, that this is the Work of a finite Arm? Or, of any created Person, or Thing, whether *internal*, as any supposed Virtue of the Mind, or *external*, as the Ordinance of Baptism, or a visible turning from a vicious Course of Life? &c. Alas!

'tis

'tis not in the Power of these Things to make a new Creature, or to regenerate the Soul.

The Ordinance of *Baptism* was never instituted by Christ, to regenerate a Man, or to be a Means of the New-Birth; but for quite different Ends, whatever mistaken Notions Men may have about it. And if they trust to *this*, as their Regeneration, and never seek for, nor experience the Almighty Power of God, changing their whole Souls, and giving them a new and spiritual Life, alas! they'll *die* in *Unregeneracy*.

And as to visible *Reformation* of Life, it is good in its Place, and well would it be, if there was more of it, in Persons, Families, and Nations. But, if the Person turning from a vicious Course, or some outward Acts of Sin, which are visible to every Eye, call'd, *The Filthiness of the Flesh*, 2 Cor. vii. 1. hath not, before this, had gracious Experience of the Almighty Power of the Spirit, working upon his Soul, in giving him an Holy Heart, by forming the New-Creature Life, and so furnishing of him with a spiritual Ability to
turn

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turn from Sin unto God; Alas! all turning from outward Acts of Sin, unto a Performance of some Things materially good, leaves the Soul but just where it found it, viz. in a State of *Nature*, an *old* Creature still: For tho' the Soul turns indeed, yet 'tis not from Sin unto God, but rather from sinful Self, unto righteous Self; it ceaseth to run such Lengths as it had done in outward Acts of Sin, but runs greater Lengths in Heart-sins, the *Filthiness of the Spirit*, in idolizing its self, and its own Righteousness; by setting up its self, as the End of its Obedience, and its own Obedience, as the Matter of its Acceptance with God: Which a Man that is born again, dare not do; no, it is far otherwise with such a Soul, in its visible Reformation of Life: Such an one is made *a new Creature* to begin with, and then it puts forth Acts of the *New Life*, in *turning* from Sin unto God, both internally and externally. It turns from all Sin, as Sin, from an intense Hatred of it, as it's against God, a God of boundless Love, yea, that God which the Soul sees, has loved *it* in particular; for the Love of God shed
abroad

abroad in the Heart forms its own Image there, and makes the Soul to love him again: Hence, as it hates Sin as Sin, so it turns from it unto God, setting up his Glory as the End of all its Obedience, and its own Obedience in the Place of Duty, but not in the Place of its Righteousness before God. And thus to turn from Sin unto God, none but a *New Creature* can do; because, it's a *Good Work*, and the Soul must be *created unto Good Works*, before it can walk in them, either this, or any other; as in this Text, *Eph. ii. 10.* In a Word then, since the New-Birth is a Work of Creation; nothing less than Almightyness, or, the Omnipotent Power of *Jehovah*, can effect it. And that this Creation in Christ Jesus, is a *New Creation*, is plain, from *2 Cor. v. 17.* (where it's said) *If any Man be in Christ, he is a New Creature: Old Things are past away, behold all Things are become New.* But this brings me

To shew, that this New Creation Work upon the Soul, is in all the Powers and Faculties thereof. *If any Man be in Christ* (says this Text) *he is*
a new

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a new Creature: There's the *Kind* of the Work specify'd. Behold, *all Things are become new*: There's the *Extensiveness* of it, as it reaches to all the Faculties of the Soul: Not that there are new Faculties created in the Soul, but the Soul is created anew in all its Faculties.

To begin with the *Understanding*: This noble Faculty of the Soul, while a Man is in a natural State, is *Dark*, yea *Darkness* itself; without the least spiritual Knowledge of God in Christ, as the Author of Salvation; of the Salvation itself prepared, and of the Way and Means, by, and through which it is Possessed and Enjoyed, by every saved Soul; *i. e.* as it is, Meritoriously, by Christ alone, and Instrumentally, thro' Faith in him, without the Works of the Law, or any part of the Creature's Obedience, as a procuring Cause thereof. And thus the Apostle sets forth the vast Difference that is made in the Understandings of God's People, when they are New-Born, by *Light*, the Opposite of *Darkness*, Eph. v. 8. *For ye were sometimes Darkness*, (that is while in a natural State) *but now* (when New-Born)

Born) *are ye Light in the Lord.* And thus the New-Born are said to have an *Understanding given them to know him that is true,* 1 John v. 20. And we know that the Son of God is come, and hath given us an *Understanding that we may know him that is true.* By which is intended, that supernatural Light, which is created in the *Understanding,* at the Time of the New-Birth; which gives the Soul a spiritual Ability to know God in Christ, and his Things, in such a Manner as no *natural Man,* either doth or *can know them,* 1 Cor. ii. 14.

Again, The *Will,* while in a natural State, is *opposite* to God, and to the Way of Salvation by Jesus Christ. The *carnal Mind* is therefore said to be *Enmity against God,* Rom. viii. 7. And what our Lord said of the unbelieving *Jews,* is true of every natural Man; *Ye will not come unto me, that ye might have Life,* John v. 40. And the Difference that is made in the Soul, when New-Born, in respect of this Faculty, is set forth by its being made *willing.* For 'tis the Father's Promise to Christ, that *his People shall be Willing in the*
Day

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Day of his Power, Psal. cx. 3. They're made Willing to be saved in God's Way; by his Free Grace, through his dear Son, without the Deeds of the Law.

And as to the *Conscience*, while the Soul is Unregenerate, it's wholly destitute of spiritual *Life*, and under the Dominion of *Death*: It has no true Sense of God, or Regard to him, as the God of all Grace in Christ; wherein its *spiritual* Life consisteth. And as for that Degree of *natural* Life which it hath, which consists, in some Sense of God, as the God of Nature, displaying his Glory in the Moral Law, alas, it's weak, and gives but a very imperfect Account, of what is Duty, and what not, according to the Law; for the Spirituality of the Law, is a Glory too bright for its weak Sight. Hence the Apostle *Paul*, speaking of himself, when a zealous *Pharisee*, *I was without the Law once*, says he, *Rom. vii. 9.* Yea, says he, I was *alive* without it. What's that? Why, his Conscience had so little Sense of the Holiness of God, and of his Law, in the strict Requirements thereof, that it
justi-

justified him in, or gave him Hopes of Life by his imperfect Obedience; whereas it should have condemned him, for the Imperfection thereof. As it did when it was quickened by the Spirit of God and enabled to give its Verdict according to God's Law, as it follows, *But when the Commandment came, Sin revived, and I died.* When the Commandment came, in the Spirituality thereof, as being brought home by the Spirit of God to his renewed Conscience, he died, or became a dead Man in Law: He instantly saw himself to be Law-condemned, and actually stood Conscience-condemned, even for those very Things, it formerly had justified him in, before it had a quick, and lively Sense of God's Holy Law: But now it roundly told him, that as many as are of the Works of the Law, are under the Curse; and that there was no Life for him by the Works of his own Hands, or for any fallen Creature by its own Obedience. Upon which, he at once, became a dead Man, 1. *In Law*; in that he stood both Law, and Conscience-condemned, because his Obedience was imperfect. 2. *To the Law*

concerning the New-Birth. 25

Law ; in that by this Law-Discovery, of the Impossibility of his obtaining Life by the Works of his own Hands, he ceased to seek it that Way. *For I thro' the Law* (says he) *am dead to the Law, that I might live unto God,* Gal. ii. 19. Hence it appears, that the Conscience in its natural State, is in a great measure senseless, of that compleat Obedience, the Law of God requires, and therefore justifies, when it should condemn.

But then further, As to that true Sense it has of the Mind of God in his Law, as it respects outward Acts ; so, in the Execution of its Office, as God's Vicegerent, it registers sinful Actions, and condemns for them. And thus considered, it is said to be an *evil Conscience* ; that is, a guilty, accusing, condemning Conscience. And as such, it stands prepared to depart from God. The Soul of an unregenerate Man, under the Influence of an evil Conscience, hates God, and flees from him as his greatest Enemy. And therefore the New-born, in order to their drawing nigh to God, are said to have their *Hearts sprinkled from an evil Conscience,*

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ence, Heb. x. 22. that is, to have their Conscience appeased, by the *sprinkling of Christ's Blood*; that as it before condemned them as Transgressors of the Law, it now justifies them, as it receives and declares God's justifying Sentence, in and through that Jesus who died for them, and rose again. And thus the New-born, are said to have their *Consciences purged from dead Works, to serve the living God*, Heb. ix.

13, 14. *For if the Blood of Bulls, and of Goats, and the Ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, to serve the living God?* Thus the Spirit's Work, in the New Birth, extends to the Conscience, both in quickning and purging it. But then,

Again; It likewise reacheth to the *Affections*. These, while the Soul is in a natural State, are *earthly, sensual, vile*. The Affections of an unregenerate Man, are set upon earthly Things, the Gratifications of Sense, yea, the Gratification of Sin and Satan.

Hence

concerning the New-Birth. 27

Hence *they that are after the Flesh*, (*i. e.* in a State of Nature) are said to *mind the Things of the Flesh*, Rom. viii. 5. that is, carnal, worldly Things: These they desire, seek, love, and rejoyce in, when obtained; these they fear the want of, grieve for the Loss of, and are displeased when any way stript thereof. But, as for God, he is not in all their Thoughts, as the chief Good their Soul seeks after. Thus also they are said to be *sensual*, *not having the Spirit*, Jude 19. And, says the Apostle, Tit. iii. 3. *We ourselves also were sometimes foolish*, (*i. e.* when in an unregenerate State) *disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another.* But (says he) *after that the Kindness and Love of God our Saviour towards Man appeared, not by Works of Righteousness which we have done; but, according to his Mercy, he saved us by the washing of Regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour, Ver. 4, 5, 6.* Efficacious Grace (says he) made new Men of us; it cleansed our Souls of

that Earthlinefs, Sensuality and Vileness, which filled our Affections ; and made them Heavenly, Spiritual and Pure, by the washing of Regeneration, and the renewing of the Holy Ghost ; that is, by the cleansing Efficacy of Christ's Blood, both as it respects Guilt and Filth, brought home by his Spirit in his Word, at the Time of Regeneration ; and by the Life-giving Influences of the Spirit of Grace, the Holy Ghost ; which he shed on us abundantly, through Jesus Christ our Saviour. And 'tis from this supernatural Change made in the Affections, that the new-born love God above all ; and cleave to him as their *All in All*, their desirable *Lot and Portion*, both for this World, and that to come ; As saith the *Psalmist*, *Whom have I in Heaven but Thee ? and there's none on Earth that I desire beside Thee. My Strength and my Heart faileth ; but God is the Strength of my Heart, and my Portion for ever, Psal. lxxiii. 25, 26.* 'Tis hence they love his *Worship* and Ordinances, as, *Psal. xxvi. 8. LORD, I have loved the Habitation of thine House, the Place where thine Honour*

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nour dwelleth. Hence also, they love his *Statutes*: An Instance of this we have in holy *David*, in the *cxixth Psalm*, throughout; where, he says, *I love thy Commandments above Gold, yea, above fine Gold. Therefore I esteem all thy Precepts concerning all Things to be right; and I hate every false Way,* Ver. 127, 128. And 'tis so natural to the New-Born to love God's People, for his sake, because they belong to him, and bear his Image, that it's made a demonstrative *Evidence* of their New-Birth, 1 *John* iii. 14. *We know that we have passed from Death unto Life, because we love the Brethren.* Thus it is with the Affection of *Love*; and all the other Affections are regulated by it. What we love, we desire, we seek, we rejoice in the Enjoyment of. What we love, we fear the Loss of, and hate that which is destructive of it, or contrary to it. Thus, *Psal.* xcvii. 10. *Ye that love the Lord, hate Evil.* Thus the Work of the Spirit, in the New-Birth, extends to all the Faculties of the Soul. But

In the next Place; The Holy Spirit, by this Work on the Soul, produceth

in it an abiding *Principle* of spiritual Life. That he hereby produceth a *spiritual Principle*, appears from *John* iii. 6. where our Lord says, *That which is born of the Spirit, is Spirit*; that is, it's a spiritual Principle, of a spiritual *Kind* and Nature; and so it stands opposed to *that which is born of the Flesh*, and is of a fleshly *Kind*. And that it is a Principle of *Life*, we may see, *Eph.* ii. 1. *And you hath he quickened, who were dead in Trespasses and Sins*. And hence the New-Born are exhorted, to *yield themselves unto God, as those that are alive from the dead*, *Rom.* vi. 13. And that this Principle is an *abiding Principle*, or that that will remain for ever, is evident from *1 Pet.* i. 23. *Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever*.

The next Thing to be considered is, That this Principle of spiritual Life, produced by the Spirit in the Soul, contains in it all *Kinds of Graces*. And therefore the Holy Spirit, when given to regenerate the Soul, is stiled *the Spirit of Grace*, *Zech.* xii. 10. because

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cause he is given to work all Grace in the Soul, and is the Author of it there. Hence Faith, Hope, Love, Patience, Humility, Meekness, &c. are said to be Fruits of the Spirit. As *Gal. v. 22.* *But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law.* Here's a bright Train of Graces mentioned; and tho' Hope is not named among the rest of the Fruits of the Spirit, yet it is implied: For Long-suffering, which is Patience, is set on work by Hope; and on this Account it's called *Patience of Hope*, *1 Thes. i. 3.* and when the New-Born abound in Hope, it's through the *Power of the Holy Ghost*, *Rom. xv. 13.* And this Variety of Graces, produced in the New-Born Soul, as they are fitted for, so they act towards their proper Objects, at the Time of the New-Birth.

I shall begin with the Grace of *Faith*, that being the leading Grace. And, as in Nature, a Child is first formed and quickned in the Womb, in order to its Birth and Life in this World; so in Grace, the Soul is first formed anew,

and has a Principle of Life, or of every Grace given it, in order to its being brought forth into the Liberty of the Gospel, and the visible Actings of every Grace. And as a Child in Nature, from its secret Life, has a secret Motion in the Womb, before its open Life, and visible Motion in this World; so the Soul of the Regenerate, from the secret Life of Grace given it, has a secret Motion towards Christ, and God in him, antecedent to its open Life of Grace, and the visible Actings of Faith upon the Son of God; when it may be said of it, that it's born again.

For the precise Time of the New-Birth, as I take it, is, when the Soul is first brought forth from under the Darkness and Bondage of Sin, and the Law, into the marvellous Light, and glorious Liberty of the Gospel; as being enabled to act Faith on Christ, and on God in him, in the Promise, to a comfortable Persuasion, in a greater or lesser Degree, of its own Salvation by free Grace, in and thro' Christ. The Work of the Spirit, in giving the new Life, is an instantaneous Thing; but his ripening of Grace, and bringing the
Soul

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Soul forth into the visible Life, and Actings thereof, is effected sooner in some Souls than in others, according to his sovereign Pleasure. When the Soul is first quicken'd, it is so surrounded with Darkness and Bondage, the Guilt of Sin, and the Terrors of God's Wrath, in the Curses of a broken Law, and beset with Unbelief, that until Almighty Power be exerted, it cannot put forth an Act of Faith on Christ, for its own Salvation : It is afraid to come forth into the Liberty of the Gospel ; it is *slow of Heart to believe* ; and tho' God calls it, in its Distress, to *believe on the Lord Jesus Christ for Salvation*, to cast it self into his Arms, at the Feet of his Mercy, and to take him at his Word, in his Promise of Life in his Son, for it self in particular ; yet, alas, the Soul dares not venture into the Liberty of the Gospel, but lingers under the Bondage of Sin and the Law, as *Lot in Sodom* ; until omnipotent Grace lays hold of it, and brings it thro' the Straits of the New-Birth, to *flee by an Act of Faith, unto Christ, the City of Refuge* ; and so to escape the fiery Vengeance of God, that will inevitably fall

upon all Unbelievers, that abide under Sin and the Law; As the Angels laid Hold of *Lot's Hand*, the LORD being merciful to him, and brought him forth, to escape for his Life to Zoar, when the LORD rained Fire and Brimstone from the LORD out of Heaven, and destroy'd the Cities where Lot dwelt, Gen. xix. 16. And this Folly and Slowness of Heart to believe, the Lord blames his People, his Ephraim for, *Hos. xiii. 13.* *The Sorrows of a travailing Woman shall come upon him; he is an unwise Son, for he should not stay long in the Place of breaking forth of Children.* It is the Soul's Duty at God's Command, when the Pangs of the New-Birth come upon it, in Convictions of Sin, and Misery by the Law, to put forth an immediate Act of Faith upon Christ for Salvation; and thereby to come forth into the Liberty of the Gospel, thro' ten thousand Fears and Difficulties which obstruct its Passage: And it is its Folly and Sin to delay it, or to *stay long in the Place of breaking forth of Children.* But tho' it is the Soul's Duty to put forth an Act of Faith, upon Christ, the Great Saviour, and upon God as the God of Grace, in him;

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him; yet such is the Strength of Unbelief, and the Power of Temptations which oppose it, that weak Faith, finds it difficult to make Head against them, and the Soul, thro' Discouragement, lies still, as it were, and doth not exert that spiritual Ability which it has; and so it stays in the Place of breaking forth of Children. And never would come forth by an Act of Faith on Christ, into the Light and Liberty of Free Grace, if the exceeding Greatness of God's Power, which he wrought in Christ, when he rais'd him from the Dead, was not put forth to effect it, *Ephes. i. 19, 20.*

And this he does by the Word of the Gospel, either in a Mediate, or Immediate Way. God the Father, reveals Christ, by the Spirit, in the infinite Fulness, Fitness, and Freeness of his Salvation for lost Sinners, and so, of his own Love and Grace in him, for that Soul in particular, in some or other Word of Promise; and by his omnipotent Power, sweetly allures, and draws the Soul to come forth by an Act of Faith on Christ, into that glorious Liberty, Free Grace has provided for it; while

while he effectually persuades the Soul of the Truth and Faithfulness of the promis'd Grace, and of the Soul's Interest in it, in particular; and enables it to take him at his Word, and so in a firm Persuasion, upon the Word of a God, that cannot lie, to come forth, in the Face of all Discouragements, into the Joy of Faith, in his everlasting Favour, and of the Soul's eternal Happiness, as being interested therein, *Gal. i. 16. John vi. 44, 45. 1 John v. 10, 11. Heb. vi. 18.*

As for Instance, when the Soul sees it self to be undone by Sin, and that it is utterly unable to help or relieve itself; if that Word concerning Christ be spoken to the Heart, *Heb. vii. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, &c.* The Soul feels mighty Power, bringing it forth, in an Instant, into the Liberty and Joy of Faith, as to its own Salvation, by this All-sufficient Saviour. Or, if, when the Soul labours under the Burden of Sin, both in its Guilt and Filth, lying on the Conscience, that Word of the Lord is applied by the Spirit, *1 John i. 7. The Blood of Jesus*

concerning the New-Birth. 37

Jesus Christ his Son, cleanseth us from all Sin; The Soul finds present Deliverance, and is brought forth into the Liberty of the Gospel, and the Joy of Faith, as to its own being cleansed from all its Crimson and Scarlet-dy'd Sins, and made White in the Blood of the Lamb.

For when the *Spirit of Grace* is pour'd out to regenerate the Soul, and has given it a new Life, it has such a Sense of Sin, in its Guilt and Defilement, as it never had before, and the Soul feels it self shut up under Sin by the Law; but this is in Order to God's having Mercy upon it, thro' the meritorious Blood of his dear Son. And therefore 'tis said, *Zech. xiii. 1. In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness.* And oh! what glorious Views doth the Spirit of God open now, under the Gospel, to the *House of David*, the People of Christ among the *Gentiles*, and to the *Inhabitants of Jerusalem*, of his Gospel-Church, when they are savingly convinc'd of Sin, and of the infinite Efficacy of Christ's Blood, to
I cleanse

cleanse them from Sin, and from Uncleanneſs; from Sin in its Guilt, and in its Deſilement! And what glorious Liberty, as the Sons of God, are they brought into thereby! For as the Soul ſees, that the leaſt Sin, even that of a *Thought*, is of too deep a Dye, to be taken out by any Thing leſs than the Blood of *Jeſus*; ſo now it ſees, that there is Efficacy enough in that Blood, to cleanse it from *All* Sin, even thoſe of the greateſt Size; from all its Sins, tho' like the Stars for Number, and the Mountains for Greatneſs! And how will *the Spirit of Grace* ſet open the Fountain of Chriſt's Blood, in its infinite Fulneſs of Merit, to cleanse from all Sin, to the converted *Jews*, at the latter Day, when a *Nation ſhall be born at once*! When they ſhall look by *Faith upon him that they have pierced*, and mourn for their aggravated Sins, in *killing the Prince of Life*; and yet ſee Efficacy enough in the infinite Merit of that *Blood*, which their Forefathers had wickedly imprecated upon themſelves, and their Children, to cleanse, even *them*, their guilty Poſterity, from all their deep-dy'd Sins! By which
they

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they also shall be brought forth into the glorious Liberty of the Sons of God, when this Prophecy shall be literally fulfill'd. And mean while, the *Spirit of Grace*, opens the infinite Merit of Christ's Blood, to cleanse from all Sin, to the poor *Gentiles*, at the Time of their New-Birth, to bring them forth into the Liberty of the Gospel.

Again, if a Soul in Distress has that Word of our Lord brought home to it, in the great Power of God, *John vi. 37. Him that cometh unto me, I will in no wise cast out.* The Soul instantly believes the Truth of the Promise, with Respect unto it self in particular, That Christ will not *cast him out*, but *receive him to the Glory of God*; And so comes forth into *Joy unspeakable, and full of Glory*: Or, if that Word is brought home to the Soul, by the Spirit, *Mat. ix. 2. Son, be of good Cheer, thy Sins be forgiven thee*; The Faith of Forgiveness of Sins, is immediately produc'd in the Soul, and it comes forth in the Joy of it, into that *Liberty wherewith Christ has made it free*: Or, if that Word is brought home by the Spirit, to any distressed Soul, *Jer. xxxi. 3. I have lov'd thee*

thee with an everlasting Love; therefore with Loving Kindness have I drawn thee. His Almighty Power goes forth therein, in the Moment of Application, to the producing Faith in that Soul, concerning God's everlasting Love to *him*, in particular; upon which the Soul is brought forth into Liberty and glorious Light in an Instant. Or, If the Lord says, to any fearful hearted Soul, *Fear not, for I am with thee, be not dismayed, for I am thy God, &c.* as, *Isa. xli. 10.* There's Power goes forth with his Word, to dispel Fear, and Dismayings, and to produce Faith, Joy, and Liberty immediately. As when he said, in the first Creation, *Let there be Light, and there was Light.* And thus the Souls of God's Children are brought forth by his Almighty Power, when New-born Babes, from the Darkness and Bondage of Sin and Death, into the open Life of Grace, and the visible Actings of *Faith on the Son of God*; while he thus *manifests himself unto them, as he doth not unto the World*, in these, or in any other of the Life-giving Words of his Mouth, whether spoken unto them immediately by his Spirit,

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Spirit, or mediately by the Ministry of the Gospel ; or whether particular Words are brought home to the Soul, or the Salvation in the Word, in general, is open'd and apply'd : For it's all one, in this Respect, when God takes the Word into his own Hand, and brings it home to the Heart ; the Work is done, Faith is given, and the Soul New-born in an Instant. And so the happy Subjects of the New-Birth, being brought forth into the open Life of Faith, are hereby prepar'd for all the After-actings and Increase hereof, until Vision takes its Place.

And tho' an Unregenerate Man understands not the Nature of spiritual Faith, nor how the Soul is brought forth into the Life of it ; and therefore speaks Evil of the Things which he knows not ; yet this is most certainly the Nature of Faith, or the Faith of the New-Born, to act towards, and take in the Salvation of God in Christ, reveal'd in the Gospel, for that Soul, in particular : For, as God the Father, has *chosen a Remnant* in his Son to *Eternal Life*, and God the Son *Redeem'd 'em by his Blood, out of every Nation,*

Nation, Kindred, Tongue and People; so God the Spirit knows every individual Person of that (to Men) numberless Number, and *applies* this great Salvation unto every one of *them*, in particular. And the quicken'd Soul can't find Ease from those Pangs which gird it about, when the New-Birth approaches, in a general Faith, that Christ dy'd for Mankind; (which is no more than *All* may have where the Gospel comes, and yet perish; yea, is no more than what the Devils have) but it must have a particular Application of Christ's Death unto it *self*, and a special Faith given; And accordingly it has, when it comes forth into the open *Life of Faith on the Son of God*, and is enabled to say, *He loved me, and gave himself for me*, Gal. ii. 20.

For Faith, as the Apostle says, *Heb. i. 1. Is the Substance of Things hoped for, and the Evidence of Things not seen*. It gives a substantial *Being*, or Existence in the Soul, to the Things of Christ, and Salvation by Free Grace, as reveal'd by the Spirit in the Promise, which can't be *seen* by the Eye of Sense, or natural Reason; and is the Soul's demon-

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demonstrative *Evidence* of the Reality and Certainty of those Things, which it yet has not the Enjoyment of, but hopes for. And now, having hinted the time of the New Birth, how Faith is wrought, and the Soul brought forth thereby, into the Liberty of the Gospel, I shall go on to shew the *Fitness* of this Grace of *Faith*, in the Souls of the Regenerate, to act towards its proper *Objects*, and its answerable *Actings* towards them.

And as it is the New Creature's *Eye*, being *fitted* for Converse with its glorious *Object* Christ; so it *looks unto him* alone for Salvation. *As Moses lifted up the Serpent in the Wilderness* (says our Lord) *even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal Life*, John iii. 14, 15. Believing, in this Text, is put for a poor Sinner's looking unto Christ for Salvation, with the spiritual Eye of Faith; as the stung *Israelites* looked with their bodily Eyes to the Serpent, appointed of God to be the Means of their Cure. And it's the Father's Will, that every one that thus *seeth the Son, and believeth on him, may have*

have everlasting Life, John vi. 40. Seeing and Believing, are here synonymous ; which shews the Fitness of this Grace of Faith, as an Eye, to look unto Jesus. And thither was the poor Jailor directed by Paul and Silas, when in his Soul-Distress, he cry'd out, Sirs, What must I do to be saved? Believe (say they) on the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 30, 31. And when they had preached the Gospel unto him, and to all that were in his House, and the Lord had wrought Faith in their Hearts, it is said, he rejoiced, believing in God, with all his House, Ver. 34. that is, in God the Saviour, the Lord Jesus Christ, immediately ; to whom he had been directed to look, Ver. 31. and in God the Father ultimately, as pardoning and justifying of him, in and through Christ. For by him, the New-Born believe in God, who raised him from the Dead, and gave him Glory, (in the Name and Room of his People) that their Faith and Hope might be in God, 1 Pet. i. 21. Rom. iv. 25. Heb. vi. 20.

Again ; As this Grace of Faith is the New Creature's *Hand*, so it's fitted

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to receive Christ, and all Life, and Blessings in him, as God's *unspeakable Gift*; and accordingly doth it, when the Soul is born again. Thus *John i. 11, 12.* *He came unto his own, (his own Countrymen, the unbelieving Jews) but his own received him not. (As they had no Eye of Faith to see him, so they had no Hand of Faith to receive him); but to as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

And as this Grace of Faith is the New Creature's *Foot*, so it's fitted for, and follows the *Lamb whithersoever he goeth*, *Rev. xiv. 4.* And thus the *Walk* of the Heaven-Born Soul, while in this World, is said to be by *Faith*, *2 Cor. v. 7.* But I proceed;

In the next Place, The Grace of Love, in the New-Born Soul, as it's fitted for, so it *acts* towards its proper *Objects*, God, Christ, the Saints, &c. And thus it was graciously promised and foretold, *Zech. xii. 10.* *I will pour upon the House of David, and the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look on Me*

Me whom they have pierced, and shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one is in bitterness for his First-born. Here is, *first*, the Spirit of [Grace] promised to work all Grace; and as the Spirit of [Supplications] to teach them what to pray for, and how to pray, and to enable them to pray, so as no unregenerate Man in the World can do; whence it may be said of them, as of *Saul*, *Behold he prayeth*, Acts ix. 11. *Saul* had made Conscience of Prayer while a Pharisee; but this was but natural Prayer to God, as the God of Nature, out of Form and Custom, and not out of any true Sense of his Soul-wants, nor Faith in Christ's Fulness to supply them: It did not spring from the *Spirit of Grace* dwelling in his Heart, as *the Spirit of Supplications*, (as he dwells in all the Regenerate) and so it was not *the Prayer of Faith*, of spiritual Faith, directed to God, as the God of all Grace in Christ. And the Lord made so little Account of this, that he speaks of him as beginning to pray, when he was New-Born, *Behold he prayeth*. 'Tis as if the

“ Lord

concerning the New-Birth. 47

Lord should have said, "See! *Ananias*,
" what a Wonder my Grace has
" wrought upon a poor Persecutor; I
" have poured out the Spirit of Grace
" and of Supplications upon him,
" have wrought the New Life in his
" Soul, and now he cries unto Me,
" in the supplication Breath of the
" New Creature." But further; As
a Fruit of the Spirit's being poured out,
it's said, *And they shall [look upon Me
whom they have pierced]*; there's *Faith*
in the New-Born Soul, looking unto
Christ crucify'd, dying for it in its
room and stead. And they shall [*mourn
for Him*]; there's *Love*; Love to Christ
in the Soul, flowing out in Gospel-
Repentance, from believing Views of
Christ's dying Love to *it*, in particular.
And, oh, how *the Love of Christ con-
strains* such a Soul to love him again!
Now it hates Sin, and mourns for it,
not meerly as it is a Soul-destroying,
Self-undoing Evil; but chiefly, in that
it is a God-dishonouring, and a Christ-
piercing Thing. It *mourns for him*,
and is in bitterness for him, while it
sees all its Sins, in the Light of re-
deeming Love, wounding and piercing
its

its dear Redeemer. And the Greatness of its Love to Christ, in Sorrow for Sin, is expressed by its mourning for *him*, as for an [*only Son*] and being in bitterness for *him*, as for a [*First-born.*] And thus all the New-Born, under the sheddings abroad of God's Love in their Hearts, love him again. As, 1 John iv. 19. *we love him, because he first loved us.* And he that loveth (saith the Apostle) is born of God, Ver. 7. that is, that loveth God, his People, his Word and Ways, &c. And this Love to God in the Heart, shews itself in the Life; as, 2 Cor. v. 14, 15. *For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that henceforth they that live should not live unto themselves, but unto him that died for them, and rose again.* And this is the Love of God, that we keep his Commandments, 1 John v. 3. But,

Further; The Grace of *Hope*, produced by the Spirit in the Soul, at the Time of Regeneration, and contained in that Principle of spiritual Life, then created in it, as it's *fitted* for, so it *acts* towards

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towards its proper *Objects*, Jesus Christ, and God in and through him displaying his Glory in his Word and Promises; and particularly those which relate to that great Salvation that shall be bestowed upon every New-Born Soul. And that Christ is the immediate Object of this Grace of Hope, is evident, in that he is stiled our *Hope*, 1 Tim. i. 1. and Lord Jesus Christ, which is our *Hope*; that is, objectively so; in that the Sum and Substance of all we hope for, is in him; and therefore the Grace of Hope, acting towards him, is said to be in him, 1 Cor. xv. 19. And this shews the *Fitness* of this Grace of *Hope*, to converse with Christ, its glorious *Object*, and the *Actings* of it towards him as such. And as it acts towards Christ, in all his infinite Fulness and Fitness to save, so towards God in him. The *Hope* of the *New-Born*, is therefore said to be in God, 1 Pet. i. 21. And it is in him, as displaying his Glory in his Word and Promises. *I hope in thy Word*, says the *Psalmist*, Psal. cxix. 114. And thro' the Comfort of the *Scriptures*, the *New-Born* have *Hope*, Rom. xv. 4. And particularly those,

which relate to the great Salvation promis'd. *Hope* looks for what's to come, even for that great Salvation, *Faith* sets before it in the Promise. As, *Rom. viii. 24. For we are saved by Hope; but Hope that is seen, is not Hope: for what a Man seeth, (i. e. is in the present Enjoyment of) Why does he yet Hope for?* And this *Hope* of the regenerate Man, is said to be good *Hope thro' Grace*, *2 Thes. ii. 16.* It is not only bestow'd of mere Grace on the Soul, but it is likewise founded on Grace; it has the Grace of God in Christ, display'd in the absolute Promises, for its *Object*. And thus, it *Specifically* differs from the *Hope* of all other Men. While others have a *false Hope*, founded on their own *Obedience*, which they think will recommend 'em to the Favour of God; the *Hope* of the *New-Born*, is founded on the mere *Grace* of God in Christ, without the Deeds of the Law, or respect had to their own *Obedience*, as a procuring Cause of Salvation. And therefore it's *Good*; or that that will Abide, that shall not be cut off. For it is *sure and stedfast, as it enters into that within the Veil*; the Grace, and Faith-

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Faithfulness of God in Christ, set before it in the absolute Promises, *Heb.* vi. 18, 19. Thus this Grace of *Hope*, *acts* towards its proper *Objects*, at the Time of the Soul's *New-Birth*, and throughout its *New-Life* : For the whose Course of the New-Born Soul, thro' a World of Trials, is said to be, *in Hope of eternal Life, which God, that cannot Lie, hath promis'd*, *Tit.* i. 2. It looks for all the Salvation promis'd, both in this World, and that to come ; but especially regards that full and compleat Salvation, to be bestow'd at Christ's appearing. For, *if in this Life only, we have Hope in Christ*, (says the Apostle) *we are of all Men most Miserable*, *1 Cor.* xv. 19. Our Hope, says he, is in Christ, in whom all our Salvation is compriz'd, and from whom it shall be bestow'd. And if there was no more to be Enjoy'd in, and thro' Christ, than what we look for in this Life, we were of all Men most Miserable. How is that ? Why, as I conceive, it's not to be understood *Simply*, but *Relatively*.

Not Simply : As if the State of the New-Born in this World, under all

their Afflictions, and Persecutions for Christ's Sake, in which they have his gracious Presence, is a worse State, in *itself*, than that of unregenerate Men, who are wholly at Ease in the Enjoyment of carnal, or sinful Pleasures. No: take a Man that's Born again, in the worst of these outward Circumstances, when (thro' Divine Permission) Men and Devils rage most against him, and persecute him, even to Death, as they did *Stephen*, the first *Martyr* of the *Christian* Church; and even then his present State, consider'd in *itself*, is far preferable to that of an unregenerate Man, in the highest Station, Condition, and Enjoyments of Life. The *Views*, *Stephen* had of the Glory of God, and of Jesus Christ, while he was Suffering for him, fill'd him with unspeakably more Pleasure, and that of an higher Kind, than his Enemies could take, in venting their Rage by stoning him, *Acts* vii. 55, &c. And thus the Apostles, and Saints of the primitive Church, *rejoic'd in Tribulations*, and took more Pleasure in their being *counted worthy to suffer* for Christ, than their Persecutors could, in inflicting Punishments

Punishments upon them. 2 Cor. i. 4, 5. *Acts* v. 41. And the *Martyrs* in the *Flames*, even here in *England*, in *Queen Mary's Days*, have been fill'd with inconceivably more Pleasure in their Torments for Christ's sake, than their Enemies could have in heaping Fire and Faggots upon them. Whence it is apparent, that the People of God, in their present suffering State, are not of all Men most Miserable, as that State is consider'd in itself, *Simply*.

And therefore, this Phrase, must be understood *Relatively*, or, as it relates to that future Glory, in, and thro' Christ, which the Grace of Hope looks for. *If in this Life only we have Hope in Christ, we are of all Men most Miserable*. 'Tis as if the Apostle should say, If there is no State of future Glory for us in Christ, we are *Miserable*; because we have *hoped* for such a *Thing*, and 'twould be a miserable Disappointment. Yea, if there be no such *Thing*, we are of all Men *most Miserable*; because all the natural Men in the World, have no more than a natural Appetite, which natural Things can fill; and accordingly, every Man in the World,

hath some Satisfaction, more or less, in the Things of Nature: But as for us that are *Born again*, that are *Spiritual Men*, we have a *Spiritual Appetite*, the Grace of *Hope* created in our Souls, that earnestly looks for *spiritual* and *eternal* Glory; and if there is nothing to satisfy it, *we* are miserable indeed. Yea, the Things we Hope for, are inexpressibly Greater, than what any natural Man in the World, has any Desire after, or Expectation of: (For tho' Natural Men desire Heaven, according to their own Notion of it, as a Place of Ease and Rest, &c. yet they neither see nor can desire it, as it is a State of perfect Conformity to, and Enjoyment of God) and therefore our Disappointment, if there be no such Things, must needs be unspeakably greater, and more miserable, than what can possibly befall any other Man. And thus it shews the *Fitness* of this Grace of *Hope*, to *act* towards *Christ*, and *God* in him, with Regard to the great Salvation promis'd in the Life to come, and its *Actings* towards these its glorious *Objects* in this Life, until Hope is swallow'd up in Enjoyment, or turn'd into Fruition.

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Again, The Grace of Patience, is likewise contain'd in that Principle of Spiritual Life, produc'd in the Soul, by the Spirit of God, at the Time of the New-Birth ; which, as it's *Fitted* for, so it *Acts* towards its proper *Objects*, *Jesus Christ*, and *God* in him, as the Author of all *Salvation* for his People, both in this World, and that to come. When Faith, the principal Grace, like the main Spring in a Movement, sets all the other Wheels, the other Graces in Motion, this of *Patience* works among the rest. When Faith first gets a View of the Great Salvation of God in Jesus Christ, held forth in the Free Promise, as it's Infinitely Full, and every way suitable to that miserable, necessitous Case, the New-Born Soul sees itself to be in, by reason of Sin, it straightway brings Tidings of the Reality, and Certainty thereof ; upon which, Love embraceth, Hope expecteth, and Patience waiteth for the Fulfilment of the Promise, and for the God of Salvation therein. And this *Waiting*, respects all the *Salvation* promis'd to the People of God, both in this Life, and that to come. The first,

and great Concern of a Regenerate Soul, is about its Eternal Salvation; and the Acting of this Grace of Patience, with regard thereto, is proportionable to that Measure of Faith the Soul has, as to the Salvation itself, and its own Propriety in it. The more Faith sees of the Salvation of God in Christ, the more Love delights in it, the more Hope looks for it, and the more Patience waits for it. And if the Soul hath not at first, such an appropriating View, that it can say, this Salvation in Christ, is for *Me*; yet viewing it, as infinitely Full, and Free for the Chief of Sinners, and every way suitable to its own Case, it takes Pleasure in it, gathers Hope concerning it, and waits on, with a *who can tell* but this great Salvation may be *mine*? And when once a Soul is brought to this, that it has a deep Sight of its own Misery by Sin, and of its utter Inability to help, or relieve itself; and has all its Hope of Salvation fixt upon the free, rich Grace, and Mercy of God in Christ; resolving to cast itself at his Foot, to be dealt with according to his sovereign Pleasure, and to wait on the God of all

all

all Grace, for the Display of his abundant Mercy in its eternal Salvation; that Soul shall never be ashamed of its Hope in God, its Expectation from him, nor its waiting for him. For, *They shall not be ashamed* (saith the Lord) *that wait for me*, Isa. xlix. 23. The Lord will certainly, in his own Time, manifest himself to that Soul, as the God of *his* Salvation. And till then, the Soul *waits* for him.

And as this Grace of *Patience*, acts towards Jesus Christ, and God in him, as the Author of eternal Salvation, at the Time of the Soul's Regeneration; so likewise, in its after Actings, it *waits* on God, as the Author of all those Time-Salvations, which he has promis'd to his People, and graciously gives them as an Answer to their Prayers. Nor doth it wait in vain; For, *The LORD is good to them that wait for him, to the Soul that seeketh him*, Lam. iii. 25.

Again, This Grace of *Patience*, acts towards Jesus Christ, and God in him, as the Author of all that Bliss, that full Salvation, which is promis'd to, and shall be bestow'd upon the People of

God, in the World to come. Hence the New-Born, are said to *wait thro' the Spirit, for the Hope of Righteousness by Faith*, Gal. v. 5. That is, for eternal Life, or that compleat Salvation, which God will give unto all those who are found in Christ's Righteousness, at his Appearing. *And to wait for his Son from Heaven*, 1 Thes. i. 10. *Who* (says the Apostle) *shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working, whereby he is able to subdue, even all Things unto himself*, Phil. iii. 21. And when God the Saviour, appears the second Time without Sin, to the full Salvation of his People; They'll say, *Lo, this is our God, we have waited for him, and he will save us: this is the LORD, we have waited for him, we will be glad and rejoice in his Salvation*, Heb. ix. 28. Isa. xxv. 9.

And as this Grace of *Patience*; waits upon God, as the Author of all Salvation to his People, in the three Respects mention'd; So it's admirably fitted to endure *Afflictions*, and quietly bears whatever the Lord is pleas'd to exer-

cise the Soul with, until the promis'd Salvation comes. Hence *Patience* and *Long-suffering*, are join'd together, when the Apostle prays for the New-Born, that they might *be strengthened with all Might* thereunto, Col. i. 11. Because *Patience* is an enduring, a Long-suffering Grace. And thus the *Patience* of the *Thessalonians*, is commended, in all the *Persecutions*, and *Tribulations* which they endur'd, 2 *Thesi* i. 4. And the Apostle *James*, exhorts the Saints, he wrote to, to be *Patient*, under all their *Afflictions*, and stablish their Hearts unto the coming of the Lord. And to encourage them hereunto, he sets before them the Example of the Husbandman : *The Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and the latter Rain. Be ye also Patient, (says he) stablish your Hearts, for the coming of the Lord draweth nigh, Jam. v. 7, 8.* And thus he exhorts them to take the *Prophets*, who had spoken in the Name of the Lord, for an Example of suffering *Affliction*, and of *Patience*. And tells them, the enduring Christian, was the

the most Happy ; giving an Instance in *Job* : *Ye have heard* (says he) *of the Patience of Job, and have seen the End of the Lord, or the happy Issue, the Lord, of his tender Mercy, gave him out of all his Troubles, Ver. 10, 11.* And thus, *Blessed is the Man that endureth Temptation; for when he is Tried, he shall receive the Crown of Life, which the Lord hath promis'd to them that love him, Chap. i. 12.*

And as this Grace of *Patience*, is eminently fitted for suffering, the passive Part of Obedience ; so likewise, for doing, the active Part of it also. Hence the Hearts of God's People, under the Regenerating Work of the Spirit, being set forth, as good Ground, having the Word of the Gospel, as a living Seed, cast into it, is said to *bring forth Fruit with Patience, Luke viii. 15.* And unto them, who by patient Continuance in Well-doing, seek for Glory, Honour, and Immortality, God will give eternal Life, *Rom. ii. 7.* But,

In the next Place, *Humility*, is another Grace, contained in that Principle of Spiritual Life, produc'd by the Spirit, in the Souls of the New-born,
at

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at the Time of their Regeneration; which, as it is *fitted* for, so it *acts* towards its proper *Objects*, *Jesus Christ*, and *God* in Him. Man, by Nature, is a proud Creature: And as it is the great Design of God's Grace in the Gospel, to exalt him high, so, to lay the Creature low. And therefore it was prophecy'd, when the Gospel made its Approach, by the coming of *John the Baptist*, Christ's fore-runner, who was *sent before him to prepare the Way of the LORD*, what Work it should make in the Hearts of poor Sinners; *Isa. xl. 4. Every Valley shall be exalted, and every Mountain and Hill shall be made low.* The Gospel of the Grace of God, *exalts* every humble Soul that is *low* as the *Valley* in its own Eyes, by reason of its own Ill-deservings, and Hell-deservings, and felt Inability to help or relieve itself; by shewing it that full, and free Salvation wrought out for it by the Lord Jesus, which every way suits the Case of such a miserable undone Sinner, as it sees itself to be. And it likewise *humbles* the *proud* Soul, which has such an exalted Sense

of its own Goodness, that in its own Opinion, it stands fair for Heaven, and as far above others, for Acceptance with God, as the *Mountains* and *Hills* are above the *Plain*, or *Valley* for Height. And this it does, by shewing the Soul, the Glory of God, and of Jesus Christ, which breaking in upon it, with a Ray of its transcendent Brightness, makes all its own apprehended Goodness, in its Nature Obedience, disappear, as the Moon and Stars, before the rising Sun. Thus 'it follows,

Ver. 5. *And the Glory of the LORD shall be revealed, and all Flesh shall see it together.* And the Glory of the [LORD] that is, of the LORD the Mediator, the Lord Jesus Christ, the great Messiah, and so, of the LORD the Father, and of the LORD the Spirit too, in, and through Him. Shall be [revealed], In the Ministration of the glorious Gospel, and by the Spirit of God therein. And all Flesh shall [see] it together, Either, 1. *Externally*, as all do where the Gospel Ministry comes; some of whom, being left in their Nature-Darkness, oppose the Light, finally

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nally reject the Lord Jesus, as the alone Saviour, and so perish from under the Sound of the Gospel ; it being unto them, *a Savour of Death unto Death.* Or, 2. *Internally*, by a special saving Light set up by the Spirit of God in their Understandings; and so all Flesh, Sinners of all Stations, Conditions, Ranks and Sizes, which are *New-born*, see the Glory of God in Christ, thro' the blessed Gospel, to the *humbling* of their Souls, and making them to fall down before it, and gladly embrace the Lord Jesus, to their eternal Life and Salvation. For,

Ver. 6. *The Voice* of the Gospel cries, *all Flesh is Grass, and all the Goodliness thereof as the Flower of the Field.* It proclaims all the Goodliness of Nature, in Moral Performances, while the Soul is in an *unregenerate* State, which a natural Man is so *proud* of, to be, at best, but withering, fading Stuff; which can't stand before the blasting Wind of God's Wrath, breaking out upon it, thro' the Curses of a broken Law; nor yet, before the efficacious Breathings of the Spirit of God in the Gospel, and

and the burning Glory of the Lord Jesus, the Sun of Righteousness, arising upon it therein. And the Success of the Gospel, under the Breathings of the Spirit, to the *humbling* of God's People, was foretold.

Ver. 7. *The Grass withereth, the Flower fadeth*; (that is, all the Goodliness of unregenerate Nature, loseth its Beauty in the Eye of the New-born) *because the Spirit of the LORD bloweth upon it: Surely the People are Grass.* The People that are *New-born*, being cut down, by the Word of the Gospel, with respect to those high Imaginations, and tow'ring Conceits they once had, of their natural Abilities, and Self-Excellencies; these wither like the mown Grass, before a drying Wind, and the scorching Heat of the Sun. And then follows,

Ver. 8. *The Grass withereth, the Flower fadeth; but the Word of our God shall stand for ever.* The Prophet here has a View of the People of God, in their *natural* and *spiritual* Estate. And 'tis as if he should say, See what work the Gospel makes in the Hearts of God's chosen; it *bumbles* them,

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them, cuts them down, they fall down before the irresistible Grace and Power thereof ; but this is in order to *exalt* them. Their *natural* Excellencies, Wisdom, Strength, Righteousness, have lost their Beauty in their Eye : But it was to adorn them with the *superior* Glories of Christ, and his Righteousness, that beauteous, everlasting Robe, which can sustain no Change ; but abides the same in its resurgent Glory, thro' all the Successes of Time, and to the endless Ages of Eternity. For, *The Word of our God* (the Christ of God, in all his infinite Fulness, as the great Saviour) *shall stand for ever :* And so the Glory of the saved Ones, in, and thro' Him, is *Permanent and Unchangeable*. Their State in Christ, with respect to their *Justification* before God, as they stand in the Obedience of his Son, is a *permanent and unchangeable* Glory. For there is no *Condemnation* to them which are in Christ Jesus : There is none at present, nor ever shall be ; They shall not come into *Condemnation* ; but are passed from *Death unto Life*, unchangeable Life, of an eternal Duration, *Rom. viii. 1. Joh.*

v. 24. And their State thro' Christ, as *New-Born*, or, as having a Principle of spiritual Life, communicated to them out of Christ's Fulness, and wrought in their Souls by the holy Spirit, thro' the Word of the Gospel, is likewise a *permanent, abiding* Glory; For they're *born again*, not of *Corruptible Seed*, but of *Incorruptible*, by the Word of God, which liveth, and abideth for ever. As 1 Pet. i. 23. Where this Prophecy of *Isaiab*, is apply'd to the Gospel Dispensation, and particularly, to the Work of the Spirit thereby, in *regenerating* the Soul, and *humbling* proud Nature. And this Grace of *Humility*, in the Souls of the *New-born*, discovers itself, in its *actings* towards Jesus Christ, as a complete Saviour, in submitting to his *Righteousness*, in being beholding unto him for *Strength*, and dependant upon him for *Wisdom*, and in yielding unto his *Government*.

Proud Nature, will not stoop to the *Righteousness* of Jesus Christ, as it's appointed of God, to be the only justifying *Righteousness* of all that shall be saved. No: It thinks its own Works must

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must have Place in its Acceptance with God. Thus *Paul* while a *Pharisee*, counted his Birth-Privileges, and his own Observance of the Law of *Moses*, to be his Gain, in Point of Justification and eternal Life. But when he was *born again*, and *humbled* by the Grace of the Gospel, he was quite of another Mind ; And those things which he before esteem'd as his *Gain*, he then counted *Loss for Christ*, yea, esteem'd them no better than *Dung*, for the Excellency of the Knowledge of *Christ*, as his *Lord* ; that he might be found in him, not having his own legal Righteousness, but the Righteousness of God (of God the Father's appointing, of God the Son's working out, and of God the Spirit's revealing and applying) which is by Faith, as it stands oppos'd to the Works of the Law. Or that which is apprehended, and laid hold of by Faith, as the Soul's justifying Righteousness before God, exclusive of the Works of the Law, or any of its own Obedience, *Phil. iii. 7, 8, 9.* And thus he tells his Countrymen, the *Jews*, who had a Zeal of God, but not according to Knowledge, being ignorant

ignorant of God's Righteousness, (i. e. The strict Purity and Righteousness of God's Nature, and of his Holy Law, who, according thereto, requires perfect Obedience, and can accept no less) went about to establish their own Righteousness, and not (says he) submitted themselves to the Righteousness of God. That is, unto the Righteousness of Christ, which is of God's appointing, working out, revealing and applying, Rom. x. 2, 3. These poor Israelites, were too proud to stoop to Christ's Righteousness, they were unwilling that Christ should be All unto them, in Point of Righteousness; and therefore endeavoured to work out a Righteousness of their own, and so to exalt themselves as their own Saviours: On which Account they attained not to the Law of Righteousness, or to that they sought after, viz. a State of Justification before God; Because they sought it not by Faith, but as it were by the Works of the Law. For they stumbled at that stumbling Stone, Christ the only justifying Righteousness of all the saved ones, Rom. ix. 31, 32. And so does every unregenerate
Man

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Man to this Day: Whatever Profession, or Denomination he goes by among Men, he sees not the Excellency of Christ's Obedience to God's Holy Law, as it is the Matter of a Sinner's Justification before God; nor doth he see any Need of it for himself: But rises up against it, in the Ignorance and Pride of his Spirit, and will be working for Life, as being still upon Nature's Bottom, and under the Old Covenant; the Voice of which was, *Do, and live.* But it's far otherwise with the *New-Born*, who have the Grace of *Faith* and of *Humility* wrought in their Souls: These, see the transcendent Glory of Christ's Righteousness, and bow down unto it, with the highest Joy and Reverence; and say, in their very Souls, 'tis the Language of their Hearts, as well as Lips, as was long ago foretold, *In the LORD have I Righteousness*, Isa. xlv.

24.

Again, This Grace of *Humility*, in the Souls of the *New-Born*, acts towards *Christ*, its Object, in being beholding unto him for *Strength*. Every Man while in an *Unregenerate* State,
has

has a high Conceit of his own Ability to do that which is Well-pleasing unto God ; and hence it is, that he sets about Obedience to the Law, to make himself acceptable in his Sight. And the most flagitious Sinner, thinks he has Power in himself to turn to God, whenever he pleases to exert it : Whence, under some Convictions of Sin, and Flashes of the fiery Law in his Conscience, he makes Resolutions to amend his Ways, and become a *New-Man*. And as he's ignorant of that Need he has of Omnipotent Power to be put forth, in delivering of him from Sin and Satan, and in giving of him a *New-Heart*, and then a *New-Life*, or, that true, Gospel-Reformation of Life, which is proper to a *New Creature* ; so he likes not to be beholding to *another* for Strength ; But in the Pride of his Spirit, *glories* in his apprehended Might. And therefore, the Lord says, *Let not the mighty Man glory in his Might*, Jer. ix. 23. But when, by the Omnipotent Grace of the Gospel, any poor Soul is *Humbled*, this *high Imagination* is cast down. As says the Apostle, 2 Cor. x. 4, 5. *For the Weapons of our Warfare,*

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Warfare, are not Carnal, but Spiritual, and Mighty thro' God, to the pulling down of strong Holds: Casting down Imaginations, and every high Thing which exalteth itself against the Knowledge of God, and bringing into Captivity every Thought (and so this, of Self-ability, among the rest) to the Obedience of Christ, who is the Lord our Strength. We are by Nature, without Strength, Rom. v. 6. The Soul, by reason of Sin, is like a sick Man, void of Strength, and unfit for Labour. Yea, while Unregenerate, it is Dead in Sin, Eph. ii. 1. And has no more Power to do any Thing that is Spiritually Good, than a Dead Man has to act, who wants a Principle of Life for Motion. And when once the Soul is quickned by the Grace of God, and so has a Power of Sensation, it sees this was once its Case, and feels its natural Inability, or, the Weakness of its corrupt Nature, to do any spiritual good Thing: When it has a Will given it, yet it wants Strength for Performance. As, Rom. vii. 18. For to Will is present with me, but how to perform that which is Good, I find not. And therefore

therefore it falls down in the Dust before the Lord, and implores Divine Assistance; and glad it is of the blessed Tidings, the Gospel brings it, that there is Strength for it in the Lord Jesus, and that *his Strength shall be made Perfect in his Weakness*, 2 Cor. xii. 9. And therefore receiving the Testimony hereof, Rejoycing herein, and Bowing hereto, it says, *In the LORD have I Strength*, Isa. xlv. 24. Strength for every Duty he calls me to, whether of Doing, or Suffering; as says the Apostle, *I can do all things thro' Christ which strengtheneth me*, Phil. iv. 13.

Further, This Grace of *Humility*, in the Souls of the *New-Born*, acts towards *Christ* its Object, in being *Dependant* upon him for *Wisdom*. Man by Nature, is a *Fool*, in respect of spiritual Things. And yet so proud is he, that, *vain Man*, (empty Man, destitute of all spiritual Wisdom) *would be Wise, altho' he's Born like the wild Asses Colt*, Job xi. 12. Every *Unregenerate* Soul, has an high Conceit of his own Wisdom; of his Ability to know, and of the Knowledge he hath attain'd. Thus the *Pharisees* of old, prided themselves

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in their apprehended Wisdom, as if it was sufficient to know the *Messiah*; and thought those Fools, who believ'd on Jesus of Nazareth, as the Christ of God. And when the Officers they sent to take him, return'd without him, and gave this as the Reason of it, *Never Man Spake as this Man: Are ye also Deceiv'd?* (say they) *Have any of the Rulers, or of the Pharisees Believ'd on him? But this People who knoweth not the Law are Cursed,* John vii. 46, 47; 48, 49. But whatever Wisdom any natural Man may have, whether he be Jew or Gentile, Bond or Free, which he prides himself in, as sufficient to guide him in the Way to Heaven, the Holy Ghost calls it no better than *the Wisdom of this World*; which he says, *God hath made Foolish,* 1 Cor. i. 20. *where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World?* He hath made it appear to be so indeed, in the Revelation of Christ, as the alone Saviour. Which is a *Wisdom* too high, a *Glory* too bright, for all the *wise* and *prudent* Men in the World, while in a State of Nature, to

D

behold.

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behold. *We preach Christ crucify'd* (says the Apostle) *to the Jews a stumbling Block, and to the Greeks Foolishness, ver. 23.* There was not a Man of them then, nor is now, that by all their *natural*, or *acquir'd* Wisdom, (however proud they may be of it) is able to discern the *Wisdom* of God, in Saving his People by a *crucify'd Jesus*. No, says the Apostle, *the preaching of the Cross, (the Gospel of Salvation by a crucify'd Saviour) is to them which perish, Foolishness, ver. 18.* The *Wisdom* of God in the Gospel, *destroys the Wisdom of the Wise, and brings to nothing the Understanding of the Prudent, ver. 19.* And they, in their proud *Wisdom*, count the *Wisdom* of God *Foolishness, ver. 21.* But let Men, in their Ignorance and Pride, quarrel at the Cross of Christ, as long as they please, to their eternal undoing, God will save his own by it: These shall have a special, saving, internal Revelation of the *Wisdom* of God herein, to the *humbling* of their Souls, and making them shrink to nothing in their own Sight, and see all their *natural* *Wisdom*, with respect to the

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the Way of Salvation, and the Things of Salvation, to be but mere *Folly*: And without such a *Revelation*, no Man can *see* Jesus, the Christ of God, to the Salvation of his Soul. And therefore, when *Peter* had made that brave Confession of his Faith, to our Lord, *Thou art Christ, the Son of the Living God*: *Jesus answered him and said, Blessed art thou Simon, Bar-jona; for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven*, Mat. xvi. 16, 17. And, *The natural Man*, says the Apostle, *receiveth not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them because they are spiritually discerned*, 1 Cor. ii. 14. The *natural Man* (the Man of Soul, the Rationalist, with all his bright Parts, *natural* and *acquir'd*) receiveth not the Things of the Spirit of God; because they are *Foolishness* unto him: And they are so, because he cannot *know* them: And he cannot know them, because he has neither a spiritual *Revelation* to discover them, nor a spiritual *Eye* to take them in; for they are *spiritually discerned*, and only so. *But God*

has revealed them unto us by his Spirit, says he, ver. 10. Unto Us, the New-Born, who have an Eye of Faith given, hath God reveal'd, or discover'd his Things by his Spirit. And Christ's being made Wisdom to his People; is one of the Things which the Spirit of God reveals to the New-born, who being humbled by divine Grace, become as little Children in their own Sight, that have need of teaching; and are glad to learn of Christ, and be dependant upon him for all their Wisdom, becoming Fools, in their own Esteem, that so they may be wise, under his teaching, 1 Cor. iii. 18. And to these Babes, God the Father reveals Christ, and his Things, when he hides them from the wise and prudent, as the great Sovereign of Heaven and Earth, for which our Lord gave Thanks, Mat. xi. 25.

In the next Place, this Grace of *Humility, acts towards Christ, its Object, in yielding to his Government. And the Language of it is, in the Souls of the New-Born, The LORD is our Judge, the LORD is our Law-giver, the LORD is our King, he will save us, Isa. xxxiii. 22. The Language of proud Nature,*
in

concerning the New-Birth. 77

in *unregenerate* Men, is, *we will not have this Man*, the Man Christ, *to reign over us*, Luke xix. 14. But when once the Soul is *humbled* by the Grace of God, it says with *Saul*, when humbled in Soul, and prostrate in Body on the Earth, by the majestick Glory of the Saviour's Voice, and Appearance to him from Heaven, *Lord, what wilt thou have me to do?* Acts ix. 6. 'Tis as if he should say, I have been my own Lord long enough, and under the Dominion of Sin and Satan, to thy Dishonour, and my own unspeakable Misery; but now I see thee to be the alone Saviour, I bow down in my very Soul to thy Sceptre, and from henceforth, give up my self to be thy Servant. And thus the People of God, in submitting to the Government of Christ, are brought in speaking, *Isa. xxvi. 13. O LORD our God, other Lords besides thee have had Dominion over us; but by thee only will we make mention of thy Name.* The Souls of the *New-Born*, see such a transcendent Glory in Christ, this great Lord, which makes them delightfully *bow* to his Sceptre, and count it their Honour to be his Servants.

This was a Title the Apostles glory'd in, *a Servant of Jesus Christ*; as is manifest in their *Epistles*. And their entire Subjection to him is declar'd, *Rom. xiv. 8. For whether we live, (says the Apostle) we live unto the Lord; or whether we die, we die unto the Lord: Living, and dying we are the Lord's.* The regenerate Children of God, in the Exercise of this Grace of *Humility*, first give themselves up unto the Lord, and then unto his People by the Will of God, *2 Cor. viii. 5.* Submitting to all the Laws and Ordinances of Christ, the *King of Sion*, relating to their Behaviour, both towards God and Men, in the Church and in the World. Having learn'd of their meek and lowly Master, they, at his Command, take his Yoke upon them, and so they find Rest unto their Souls, *Mat. xi. 29.* For his Service is perfect Freedom, his Ways to them are Ways of Pleasantness, and all his Paths Peace, *Prov. iii. 17.* They love Christ's Precepts, and yield Obedience to his Commands; Whether such that are included in the moral Law, or those which peculiarly respect the Worship of the Gospel. They serve the
Law

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Law of God, Rom. vii. 25. But not now, as it is the *Law of Moses*, a *Covenant of Works*, for *Life*, that curseth for every *Disobedience*. No, so they are *dead to it*, ver. 4. But they are *under it to Christ*, 1 *Cor. ix. 21.* who, as *King of Sion*, has given it to them as the *Rule* of their *Obedience*; that *Obedience*, which, as the *saved* of the *Lord*, they yield out of *Duty* and *Thankfulness* unto him that has loved them. Thus being *not their own*, but *bought with a Price*, (from *endless Death*, to *endless Life*) they *glorify God in their Body*, and in their *Spirit*, which are the *Lord's*, 1 *Cor. vi. 19, 20.* As by *Purchase* and *Possession*, so by *cheerful*, *humble* *Resignation*. Thus the *Grace of Humility*, in the *Souls* of the *New-Born*, acts towards *Christ* its *Object*, in *submitting* to his *Righteousness*; in being *beholding* unto him for *Strength*; dependant upon him for *Wisdom*; and in *yielding* unto his *Government*. And in all, *proud Self* is *abased*, and the *Lord Christ* *exalted*; who of *God* is made unto them *Wisdom*, *Righteousness*, *Sanctification*, and *Redemption*. That he that glorieth,

might glory in the Lord, 1 Cor. i. 30,
31. And,

Further, as this Grace of *Humility*,
in the Souls of the *Regenerate*, acts to-
wards *Christ* its Object; so towards
God in him, as the God of all Grace
and *Salvation*, in and thro' his Son;
in being *beholding* to the Riches of his
Mercy, *Love* and *Grace* herein; in
bowing to his *Sovereignty*; in *adoring*
his *Wisdom*; in *depending* on his *Power*,
and in *submitting* to his *Dominion*, in
Providence as well as *Grace*.

Thus *Manasseh*, when he humbled
himself greatly before the God of his
Fathers, on the account of his *Trans-*
gressions, was glad to be *beholding* to
the Riches of God's *Mercy*, *Love* and
Grace in *Christ*, for his *Salvation*; and
when he besought the Lord his God, he
was intreated of him, 2 Chron. xxxiii. 12,
13. And *David*, when he humbled
himself before God, for the Sin of his
Nature and Practice; *Psal.* li. Cries
out, *Have Mercy upon me, O God, ac-*
cording to thy loving Kindness: accord-
ing to the Multitude of thy tender Mercies,
blot out my Transgressions, ver. 1. And,

The

concerning the New-Birth. 81

The Apostle Paul expresseth the just Sense his *humbled* Soul had of God's *Sovereignty*, in saving some, of mere Grace, and in passing by others; where, in answer to the suppos'd Objection of an Adversary, he says, *Nay, but, O Man, who art thou that repliest against God? Shall the Thing formed, say unto him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour, &c. Rom. ix. 20, &c.*

And thus all the *New-Born*, in the Exercise of this Grace of *Humility*, bow to the *Sovereignty* of God; which *Unregenerate* Men quarrel at, and oppose with all their Might.

And as they bow to divine *Sovereignty*, so they adore the infinite *Wisdom* of God, display'd in the Salvation of Sinners; saying, with the Apostle, *Rom. xi. 33. O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out.*

Again, the Grace of *Humility* in the Souls of the *Regenerate*, acts towards God, in depending on his *Power*. They

say, when surrounded with spiritual Enemies, as *Jehoshaphat*, when encompass'd with that Multitude of outward Foes, 2 Chron. xx. O our God, wilt thou not Judge them? For we have no Might against this great Company that cometh against us; neither know we what to do, but our Eyes are upon thee, ver. 12. And in thine Hand is Power and Might, so that none is able to withstand thee, ver. 6. And as they depend on him for Deliverance from all Evil, so, for the Enjoyment of all that great Goodness he has spoken of concerning them; being fully persuaded that what he has promised, he is able also to perform, Rom. iv. 21.

Once more, this Grace of *Humility*, acts towards God its Object, in submitting to his Dominion in Providence, as well as Grace. That it does so in Grace, has been hinted; and that it does so in Providence, appears, in that Acknowledgment made, Psal. cxv. 3. Our God is in the Heavens, he hath done whatsoever he pleased. And, It is the Lord, (says old Eli) let him do what seemeth him good, 1 Sam. iii. 18. And thus Job, Shall we receive good at the
Hand

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Hand of God, and shall we not receive Evil? Chap. ii. 10. And I have learned (says the Apostle Paul) in whatsoever State I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer Need, Phil. iv. 11, 12. And as this Grace of Humility, in the Souls of the New-Born, acts towards God, its Object, in the respects mentioned, so, it acts towards him, as the God of all Grace and Salvation in his Son.

It is thus, Faith views him, Love cleaves to him, Hope expects from him, Patience waits for him, and Humility submits to him. God in Christ, as the God of all Grace and Salvation, both for Time and Eternity, is the Object which all these Graces act towards; and so this Grace of Humility, in the souls of the New-Born, differs from all that bears that Name in unregenerate Men. 'Tis the Grace of the Gospel, or of God in Christ, that humbles the New-Born; and not the Terrors of the Law, as it denounceth Curse and Wrath against every Transgressor. And there-fore

fore when the Lord promiseth to give his sinful People a *New-Heart*, and says he *will be their God*, Ezek. xxxvi. 26, &c. he foretells the Carriage of their *humbled* Souls, under the sweet Influences of his Grace, Ver. 31. *Then shall ye remember your own evil Ways, and your Doings which have not been Good, and shall lothe yourselves in your own Sight, for your Iniquities, and for your Abominations.* And thus, Chap. xvi. 62, 63. *And I will establish my Covenant with thee, and thou shalt know that I am the LORD; that thou mayst remember, and be confounded, and never open thy Mouth any more, because of thy Shame, when I am pacify'd toward thee for all that thou hast done, saith the Lord GOD.* And as it is in Christ and in him *only*, that God can be pacify'd, or be the God of Peace to a poor Sinner; so it is the Display of this Grace in him, that is the Ground of all *Evangelical* Humiliation before God. 'Tis this draws out the Soul in the exercise of *Humility*, to *act* towards God all manner of Ways, at the Time of its *New-Birth*, and all along throughout its *New-Life*, during its stay in the Body

concerning the New-Birth. 85

Body. And with these *humble* Souls God will dwell, Isa. lvii. 15. For thus saith the high and lofty one, that inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and the Heart of the Contrite ones. To these his Ear is open, for these his Hand is engag'd; for he forgetteth not the cry of the Humble, Psal. ix. 12. To these he will give Grace, Jam. iv. 6. And these he will exalt in due Time, 1 Pet. v. 6. But to pass on:

The Grace of *Meekness*, is likewise contained in that Principle of spiritual Life produc'd by the Spirit of God, in the Souls of the *New-Born*; which likewise acts towards its proper Objects, God, Christ, the Saints, yea, all Men. *Patience*, *Humility*, and *Meekness* are Graces that are very near of kin, and therefore are join'd together in the sacred Writings. As, Eph. iv. 2. Col. iii. 12. But there is doubtless a Difference between them. The Grace of *Patience*, more peculiarly respects the Soul's *Endurance* under all the Trials it meets with in God's Way, until promis'd

mis'd Mercies, and hop'd for Salvation come. The Grace of *Humility*, respects the *Lowliness* of the Soul, in its Carriage towards God, while it waits upon him. And the Grace of *Meekness*, respects the *Stilness*, or Quietness of the Soul, under those Things which seem to make against it from God, and under real Injuries and Offences from Men. *Patience*, stands oppos'd to *Haste*, or a sinful Hastiness of Spirit in seeking Deliverance out of God's Way, and before God's Time. *Humility* stands oppos'd to *Pride*, or Haughtiness of Spirit. And *Meekness* stands oppos'd to *Anger*, or a tumultuous, wrathful Resentment of Spirit, under Things which make against our real, or apprehended Happiness. And this Grace of *Meekness*, acts towards its proper Objects, at the Time of the Soul's *New-Birth*. The Lord Jesus Christ, for wise and gracious Ends, doth oft carry it roughly to the Souls he designs Mercy for, when they *first* come to him for Salvation. As *Joseph* did to his Brethren, when they *first* came to him to buy Corn; that so he might bring them to a greater Sense of their Sin, and commend his

Love

concerning the New-Birth. 87

Love the more, in supplying their Wants, notwithstanding all that they had done against him. And our Lord's Behaviour to the *Woman of Canaan*, when she besought him to have Mercy on her, and to heal her Daughter, is a sweet Resemblance of his Carriage to many whom he loves, when they come to him for the Salvation of their Souls. And her Behaviour towards him, doth likewise shew the Carriage of a meek Soul, towards its frowning Lord.

In the Account we have of it, *Matt. xv. 22, &c.* It's said, *And behold, a Woman of Canaan came out of the same Coasts, and cried unto him, saying, have Mercy on me, O Lord, thou Son of David; for my Daughter is grievously vexed with a Devil.* Here the Woman, having Faith given her, that our Lord was the true *Messiah*, the anointed one of God, and that he had Fulness of Power in himself to help and deliver her, she comes in the Anguish of her Soul, falls down at his Feet, and beseeches him to have Mercy upon her; or, to draw out the Compassions of his Heart, towards her in Misery, by extending the Power of his Arm, in her Deliverance.

Deliverance. And thus a *New-Born Soul* comes unto Christ for Mercy. But how does the Woman succeed? Why, our kind Lord, who shew'd his Infinite Readiness to help all the Distressed that came to him for Relief, in this Instance, seem'd to take no Notice of her, *Ver. 23. But he answer'd her not a Word.* Oh strange! What could the Woman think, but that there was no Mercy in him for her, and therefore she might go her Way, and seek no more for it? Well, Thus the Lord deals, sometimes, with a *New-Born Soul*, that seeks unto him for Mercy; he *answers it not a Word.* But this was not all the Discouragement the poor Woman met with. For, *his Disciples besought him, saying, Send her away, for she crieth after us, ver. 23.* And thus a poor Soul may meet with Discouragement from Christ's Followers, as well as from himself. And when *Jesus answer'd, he said, I am not sent but to the lost Sheep of the House of Israel, ver. 24.* Which the poor Woman might understand of *Literal Israel*; and so think herself excluded the Benefit of his Mission; she being one of another

concerning the New-Birth. 89

ther Nation. But lo, her Faith, strengthened by divine Power, surmounts this Discouragement also, *ver. 25.* Then came she and worship'd him, saying, Lord, help me. 'Tis as if she should say, I know not who thy Commission extends to, in particular; but I am a Creature in Misery, and I know thou art able to save and deliver me, as thou hast done others, and therefore, Lord, help me. And so, a Soul under the first Work of the Spirit, when it hears that Christ was sent to save God's spiritual Israel, or that Remnant which he chose out of all Nations, to be his peculiar People, of which *Literal Israel* was a Type, may have such Suggestions in its Mind, as if Christ did not come to save him. But as Christ strengthened this Woman's Faith by a secret Power, to cleave unto him, even when by his open Carriage, he laid Discouragements in her Way; so does he deal with a New-Born Soul; he secretly strengthens it to follow hard after him, when he answers it not a Word, seems to take no Notice of its Prayers, and nothing but Discouragements appear before it. And when Jesus answer'd to the Woman's

5

Prayer,

Prayer, *Lord, help me*, What was it? Why, says he, ver. 26. *It is not meet to take the Children's Bread, and to cast it to the Dogs.* 'Tis as if he should say, Woman, thou art of the *Gentile Race*, which the *Jews* esteem no better than *Dogs*, and unmeet to share in the Privileges of God's *Children*. And now, one would think, the Woman had enough to dash all her Faith and Prayer, and stir up her *Resentment*, when Christ put her in Mind of this odious Name, *Dog*; which, tho' he did not apply to her, yet he lays it before her, to put her in Mind of her base Original, as a *Gentile-Sinner*, and to try how she could bear this Reproachful Term. And indeed, if almighty Power, had not given her mighty *Faith*, deep *Humility*, and great *Meekness*, she had never open'd her Mouth more. But lo! she replies, ver. 27. *Truth, Lord, yet the Dogs eat the Crumbs which fall from their Masters Table.* As if she should say, Lord, I acknowledge I am *Vile*, that I deserve no better Name than that of a *Dog*, that I am unworthy of *Children's Bread*, or to be dealt with as thou dealest with thy own; but let me have

Crumbs

concerning the New-Birth. 91

Crumbs of Mercy, the Off-fallings of that rich, and plenteous Board thou spreadest for thy *Children*. Oh the amazing *Meekness* of this Woman's Spirit! Here are no tumultuous Passions arising in her Soul, no angry Resentment chafing her Mind, when every Thing seem'd thus to make against her; but all in a sweet Calm, she still presses her Suit, and even makes *that* a Ground of her further Plea, which in all Appearance, was enough to have stopt her Mouth for ever; *the Dogs eat the Crumbs*, &c. And when the Lord had thus fully *try'd* her, then his Grace and Mercy breaks out, in an open Commendation of her Faith, and immediate Grant of her Request, *ver. 28.* O Woman, great is thy Faith: Be it unto thee even as thou wilt. And, divine Power going forth with his Word, *her Daughter was made whole from the same Hour*. Now the Woman had Mercy enough. She *fell* down at his Feet, apply'd to her self the opprobrious Name, *Dog*, and ask'd for *Crumbs*; but the Prince of Grace acts like *himself*, takes her up in his Arms, deals with her as a *Child*, sets her at his

Mercy-Board, and bids her *take her Fill*.

And here, the *Wisdom, Grace, Mercy*, and *Power* of Christ, shone forth, in his Carriage towards her, when she sought to him for Mercy, and when he granted her Request. His *Wisdom*, in trying her Faith, Patience, Humility and Meekness; that so, in granting her Request, he might do it in such a Way, as to put a peculiar Honour upon her to all Generations. His *Grace*, in commending the Fruits of the Spirit in her Heart, which were his own Gift, and drawn forth into Exercise by his own Power: O Woman, great is thy Faith! And though her Faith is only mention'd, *that* being the leading Grace, yet the *other* are imply'd, they being all equally *Exercis'd*. His *Mercy*, in granting the Request of this miserable Object. And his *Power*, in working Deliverance for her. And thus the Lord Jesus, in infinite Wisdom, doth sometimes carry it *Roughly* to a *New-Born* Soul, when it seeks to him for Salvation. But yet, as he saves it by his Power in the End, so mean while, he strengthens it to the Exercise

concerning the New-Birth. 93

of every given Grace, and particularly, this of *Meekness*: So that it can be *Quiet*, and take all *Well*, when he seems to deny its Request, yea, when it *bears the Reproach of its Youth*, and is put in mind of the Name, *Dog*; and still go on, *Jacob* like, to *Wrestle* with him for the *Blessing*, until infinite Mercy grants its Request, and it comes off a *prevailing Israel*; under the Honour, Free-grace put upon it, of being a *Prince with God*. As, *Gen. xxxii. 26, &c.* Thus the Grace of *Meekness*, in a *New-Born Soul*, *acts* towards *Christ* its *Object*, and takes all *Well*, when he carries it *Roughly*, and seems to take no Notice of it, yea, to load it with *Reproach*. Which no *unregenerate Man* in the *World* can do.

Again, This Grace of *Meekness*, hath *God* in *Christ* for its *Object*. And the Language of it, is, *Though he slay me, yet will I trust in him*, *Job xiii. 15.* As, to *trust* in *God*, is peculiarly an *Act of Faith*; so to *trust* when he *slays*, or under *slaying Dispensations*, includes in it the *Act of Meekness*. And when the *Soul* first begins to believe in *God*, and to hope for his *Salvation*, it not only
waits

waits for it, in the Exercise of Patience, but waits Quietly, in the Exercise of Meekness. And it's good for a Man to do, Lam. iii. 26. For he will beautify the Meek with Salvation, Psal. cxlix. 4. This Grace of Meekness, giveth the Cheek to him that smiteth; and the Soul in the Exercise hereof, can be still, when God shutteth out its Prayer, and appears against it as an Enemy: It makes no Reply, but is still; knowing that he is God, Psal. xlv. 10. As David, when fleeing from rebellious Absalom, the Tabernacle and Ark of God, saw his Hand against him in all this, and says, If I shall find Favour in the Eyes of the LORD, he will bring me again, and shew me both it, (i. e. the Ark) and his Habitation. But if he thus say, I have no Delight in thee: Behold, here am I, let him do to me as seemeth good unto him, 2 Sam. xv. 25, 26. And thus Aaron held his Peace, when there came Fire out from before the LORD, and devour'd his two Sons, Lev. x. 2, 3. His calm Soul made no Reply, but in the Exercise of this Grace of Meekness, kept a profound Silence. And as this Grace, doth first, and principally act
towards

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towards *Jefus Chrift*, and God in him, at the Time of a Soul's *New-Birth*, and throughout its *New-Life*; so for his Sake, it is extended unto the *Saints*. In *Meekness* the *New-Born*, forbear one another, forgive one another, and restore one another when Fallen, Col. iii. 12, 13. Gal. vi. 1. Yea, this Grace of *Meekness*, extends in its Exercise to all Men, to which the *New-Born* are exhorted, Tit. iii. 2. To speak Evil of no Man, to be no Brawlers, but Gentle, shewing all *Meekness* to all Men. Being Reviled, (says the Apostle) we Bless: Being Persecuted, we suffer it: Being Defamed, we intreat, 1 Cor. iv. 12, 13.

Thus, that Principle of spiritual Life, produced by the Spirit of God in the Souls of his People, at the Time of Regeneration, contains in it all Kinds of Graces, fitted for, and acting towards their proper Objects. And so the *New-Born*, are inwardly adorned with the Grace of *Faith*, *Love*, *Hope*, *Patience*, *Humility*, and with the Ornament of a meek and quiet Spirit, which, in the Sight of God is of great Price, 1 Pet. iii. 4.

I might likewise have mention'd, the
Grace

Grace of godly Zeal, or true Gospel Fervour of Spirit, as also, the Grace of Self-denial, which are Concomitant with the rest: For Christ gave himself for us, that he might Purify to himself a peculiar People, zealous of good Works, Tit. ii. 14. And has said, If any Man will come after me, let him deny himself, and take up his Cross, and follow me, Matt. xvi. 24. Yea, has declar'd this Grace so necessary, that without it, a Man cannot be his Disciple, Luke xiv. 26, 27. But I pass on, having explain'd, and prov'd the Definition given of the New-Birth, to

The *Third* Thing propos'd: Which was, to shew what we may learn by this Phrase of being Born again. In which I shall be very Brief. And

First, We may learn hence, That as no Man can give himself an Existence in Nature, or the *First-Birth*; so neither can any Man give himself a Being in Grace, or the *New-Birth*. As God, as the God of Nature, is the sole Author of the one; so God, as the God of Grace, is the sole Author of the other. This appears, from *John* i. 13. Where, speaking of the *Regenerate*, who had special

special *Faith* wrought in their Hearts, to receive the Lord Jesus, he says, *which were Born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.* Here's a *Denial* of all Creature Power, or Efficacy in the *New-Birth*, and an *Affertion* of God's being the only Author hereof. The Heaven-Born Soul, an Heir of Glory, is not Born of (*Blood*) of high, and noble Parentage; from whence proud Nature, may think itself, either more worthy, or capable of the *New-Birth*, than those of the meanest Rank. No; to stain the Pride of all Flesh, *God has chosen the base Things of this World, and Things which are not, to bring to nought Things which are.* Or, 'tis his usual Method, to work upon the *Base*, that *are not*, in Men's Esteem, when he passeth by the *Noble*, those Things which *are*, in their own Account; to make it appear, that all the great and honourable of the Earth, are nothing, and can do nothing towards making themselves *New-Creatures*, any more than the most despicable Man, upon the Face of the Earth, 1 Cor. i. 28. Thus it's not of Blood. Nor of the Will of the (*Flesh*), or, of corrupt Nature, in its vain Reso-

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lutions

lutions to make itself a *New-Creature*; for not of him that Willeth, &c. Rom. ix. 16. Nor of the Will of (*Man*), of the bright *Rationalist*, the Man of *Intellect*, that acts most agreeably to the Name, and Nature of a *Man*; and thinks thereby to exalt himself into the high Dignity of a *New-Creature*. For God has made Foolish the Wisdom of this World, and confounded the Things which are Mighty in their own Esteem, 1 Cor. i. 27. But (of God.) Of his omnipotent Power, and of him as a *Scvereign*, working upon base, sinful, foolish, weak Men; that himself might have all the *Glory*, in the *New-Creation*, which was his due in the *Old*, 1 Cor. i. 29, 30, 31.

Secondly, From this Phrase, of being Born again, we may learn, That it is as absolutely necessary for a Man to be Born into the World of *Grace*, in order to enjoy *this*, as it is that a Man should be Born into the World of *Nature*, before he can enjoy *that*. And therefore, none need marvel at what our Lord said, *Ye must be Born again*: And, except a Man be Born again, he cannot see the Kingdom of God, John iii. 3, 7. For, as it is in the Works of *Nature*, so it is in the Works of *Grace*. In

concerning the New-Birth. 99

In the Works of *Nature*, the All-wise Creator, first made the *World*, with a Variety of Creatures and Things in it, for the Service and Delight of Man; and then made *Man*, every way *Fitted* for the Enjoyment thereof. In his *Mind*, he was every way *Fitted* to contemplate the wonderful Goodness of his Maker, in the large Provision he had made for him; and to give him the Glory due unto his Name. And his *Body*, in the several *Senses* thereof, was *Fitted* for *Converse* with their proper *Objects*. As, his *Sight*, to *behold* visible *Objects*, the Glory of Light, the Variety, and Beauty of *Colours*; his *Hearing*, to *take in Sounds*; his *Taste*, to *relish Meats*; his *Smell*, to *receive Scents*; and his *Feeling*, to *judge of solid Bodies*. Thus *Man* was *Fitted* for the Enjoyment of this *World*. And as it was with him in his first *Creation*, so, in some Measure, it is in his *Generation*. A Child must be first *Born* into the *World*, and in these respects *Fitted* to the various *Objects* thereof, before it can *Enjoy* them. And thus it is in the Works of *Grace*.

God, as the God of all Grace, has made vast Preparations for his People; even so Great, that *Eye bath not seen, nor Ear*
E 2 *heard,*

heard, nor have they entered into the Heart of Man to conceive of them, 1 Cor. ii. 9. He prepared for them a Kingdom, even from the Foundation of the World, Matt. xxv. 34. And it is his good Pleasure to give them the Kingdom, Luke xii. 32. And this Kingdom consists of two Branches, viz. The Grace-part, and the Glory-part of it. And both these Branches, Comprehensively taken, make up but one Kingdom, or that Kingdom, which it is the Father's good Pleasure to give unto his little Flock. And yet each of these Branches, Distributively, bear the Name of the Kingdom. The Grace-part of this Kingdom, contains in it, all those gracious Privileges which God has prepar'd for his People, in his Church Militant, under the Government of Christ, as King of Sion. And the Glory-part of it, contains, all those inconceivable Glories which he hath prepar'd for the Church Triumphant, under the open, glorious Reign of Christ the Lamb, at his next appearing; and of God the Father, when the Son shall deliver up the Kingdom to him, that God may be all in all, in all the saved ones, to the endless Ages of Eternity. And except a Man be Born again,

again, he cannot see the Kingdom of God, in either of these its Branches.

For, even in the first Branch hereof, or the *Grace-part* of it, it is a distinct Kingdom from the *World*; tho' it is in the World, yet not of the World, *John* xviii. 36. As for the *World*, it is said to lie in *Wickedness*, 1 *John* v. 19. And, that *Satan, the Prince of the Power of the Air, is the God, or Governor of it*; who, as such, *Worketh in the Children of Disobedience*, the Subjects of his Kingdom. Among whom, (says the Apostle) *We all had our Conversation in Times past, &c.* 2 *Cor.* iv. 4. *Eph.* ii. 2, 3. That is, whilst we were in an *unregenerate State*. And as to *Christ's Kingdom* in the World, it is said to consist, of *Righteousness, Peace, and Joy in the Holy Ghost*; *Rom.* xiv. 17. Here *Grace Reigns thro' Righteousness unto eternal Life, by Jesus Christ our Lord*, *Rom.* v. 21. *Grace Reigns thro' Righteousness, by Jesus Christ, to the eternal Life* of all those happy Subjects, who have him for *their Lord*. Thus these Kingdoms are *Distinct*. And as no Subject of another Kingdom, can share the Privileges of *this*, unless he be first *Naturaliz'd*; so neither can any Subject

of *Satan's Kingdom*, (and by Nature, we are all such) partake of the Privileges of *Christ's Kingdom*, before he be *Translated*, or carried over, into it. And as the Privileges of *Christ's Kingdom*, are *Heavenly*, and *Supernatural*; so no Man can enjoy them, before he is *Born* from *above*, or has a *supernatural Life* wrought in his Soul; no more than a Child in Nature, can enjoy the natural Privileges of this World, before it is *Born* into it, or *Fitted* for it. And the Reason on both Sides, is the same; because there must be an *Agreeableness* between the *Subject* and the *Object*, or between the Persons and Things *Enjoying*, and the Persons and Things to be *Enjoy'd*, or there can be no *Communion* between them. *Christ's Kingdom* is *Light*, and an *unregenerate Man* is *Darkness*: And what Fellowship hath *Light* with *Darkness*? or *Christ* with *Belial*? 2 Cor. vi. 14, 15. The Things of *Christ's Kingdom* are *spiritual*; and therefore the *natural Man*, with all his highest Attainments, cannot know them, 1 Cor. ii. 14. As for the *Righteousness* of the Kingdom, that is, the Obedience of *Jesus Christ*, imputed by God the Father, to every Subject thereof,

thereof, as the Matter of his Righteousness before him, unto his compleat Justification in his Sight; this every natural Man is ignorant of, and stumbles at, *Rom. ix. 32. and x. 3.* As for the Peace of this Kingdom, that is, *Peace with God thro' our Lord Jesus Christ*; as it is alone by the Obedience and Sufferings of Christ, without regard to the Creature's Doings, or Sufferings, as the procuring Cause thereof, this a natural Man understands not. *The way of Peace, they have not known, Rom. iii. 17.* And as for the Joy of this Kingdom, that is, *Joy in the Holy Ghost*; which flows from God's Love being shed abroad in the Heart, Christ's Blood being sprinkled on the Conscience, and an appropriating View of future Glory, this no natural Man is capable of. Because he hath not the Holy Spirit of God dwelling in him, nor yet, a spiritual Appetite, suited to the spiritual Things rejoyced in. *Sensual Men, have not the Spirit, Jude 19.* And they that are after the Flesh, do mind the Things of the Flesh, and those only, *Rom. viii. 5.* 'Tis the New-Born, and only they, who have spiritual Senses, fitted for Converse with the spiritual Things of

Christ's Kingdom, 'tis *these* only, that have an *Eye* to behold the *Glory* of God, as it *shines* in the *Face* of *Jesus Christ*, 2 Cor. iii. 18. and iv. 6. 'Tis *these* only, that have an *Ear* to hear Christ's *Voice*, John x. 27. 'Tis *these* only, that *smell* Christ's *Fragrancy*, the *Savour* of his good *Ointments*; his *Name* being to them, as *Ointment* poured forth; in which they delight exceedingly, Song i. 3. 'Tis the *New-Born* only, that have *Tasted* that the *Lord* is *Gracious*, 1 Pet. ii. 3. And 'tis *these* only, that have *Handled* of the *Word* of *Life*, 1 John i. 1. And have *Felt* the sweet *Impressions* of omnipotent *Power*, touching their *Hearts*; while the *Gospel* came unto them, not in *Word* only, but in *Power*; in the *Holy Ghost*, and in much *Assurance*, 1 Thes. i. 5. And those who have *spiritual Senses*, thus *exercis'd* about *spiritual Things*, are such, that in order hereto, have been *deliver'd* from the *Power* of *Darkness*, the *Dominion* of *Sin* and *Satan*, and *Translated* into the *Kingdom* of *God's dear Son*; brought out of *Nature's Darkness*, into *God's marvellous Light*, or, into the *World* of *Grace*, Col. i. 13. 1 Pet. ii. 9. In which, all *Things*, in
Grace,

Grace, appear New, to the Heaven-Born Soul, as all Things in Nature, to a New-Born Infant. Whatever Notions a Man may have had of the Grace of God, or of the Things of the Kingdom of Grace, whilst in an unregenerate State, when God comes to work a saving Change on his Soul, in the New-Birth, he presently finds, that he never saw them before ; nor had any spiritual Sensation of those excellent Objects, which now appear Marvellous, in their Reality and Glory, to all his spiritual Senses. For if any Man be in Christ, he is a New-Creature : Old Things are past away, behold, all Things are become New, 2 Cor. v. 17. Thus it appears, that except a Man be Born again, he cannot see the Kingdom of God, in the first Branch thereof, or the Grace-part of it. And therefore,

Secondly, An unregenerate Man, cannot see the Kingdom of God, in the second Branch thereof, or the Glory-part of it. For, as the Work of Divine Grace on the Soul, in the New-Birth, is a Preparation for Glory ; so, without this, there can be no Enjoyment of Glory. And therefore the Apostle, when he speaks of the glorious State of the

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Saints,

Saints, in their heavenly House, or Kingdom of Glory, when *Mortality shall be swallowed up of Life*, says, now be that hath wrought us for the self same Thing, is God : who hath also given unto us the earnest of the Spirit, 2 Cor. v. 5. 'Tis as if he should say, that Kingdom of Glory, which we shall ere-long inherit, is manifestly sure unto us, in that we have the *Earnest* of it now ; God's Earnest, whose *Gifts are without Repentance* : He hath given us his Spirit, as the *First-fruits* of that full *Harvest* of Glory, he'll bestow upon us at Christ's appearing. And he hath likewise wrought us, prepar'd us for Glory, in giving us a Principle of Grace, in the *New-Birth*, and the Increase of Grace, by all the various Exercises thereof, throughout our *New-Life*, and therefore this Work of Grace in Us, must needs *Issue* in Glory ; in as much as it is a *Preparation* for it ; or God's preparing of us, for that *Glory*, which he hath prepar'd for us. And the All-wise God doth nothing in vain ; nor can be frustrated in his End design'd : But when the prepared *Subjects* of Glory, shall have the *Glory* prepar'd, put upon them, the whole will appear to have a
Design

concerning the New-Birth. 107

Design worthy of a GOD! And thus the Apostle gives Thanks unto God the Father, who, says he, *bath made us meet to be Partakers of the Inheritance of the Saints in Light*, Col. i. 12. 'Tis the New-Born, and only they, who have a New-Nature, or the Light of Grace given them, that are prepar'd for the Light of Glory. 'Tis these only that are pure in Heart, and their peculiar Blessedness is to see God; or to have the transforming Displays of his Glory in the Church below, and the Beatifick Vision of his Face in the Church above, Mat. v. 8. Grace and Glory, differ not specifically, but gradually; Grace is Glory begun, and Glory is Grace made perfect. And we may consider this, both objectively, and subjectively.

1. Objectively. Objective Grace begun, or the present Displays of the Grace of God thro' Christ, in the Church below, are of the same Kind, with the perfect Displays thereof in the Church above; tho' it's vastly different in Degree: The one, being but as the Brightness of the Morning-Star, and the other, like the Noon-tide Glory of the Sun.

2. Subjectively. Subjective Grace be-
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gun, in the Souls of the *New-Born*, is the same for *Kind*, that dwells in the perfect Saints in Heaven ; but it differs as much in *Degree*, as the State of Infancy, or Childhood, from the Perfection of Manhood. And as *Subjective* Grace *Inchoate*, or begun in the *New-Born*, *sits* that Soul for the present Enjoyment of *objective* Grace, display'd in the Church below ; so, *subjective* Grace *consummate* in the Soul, at the Time of Death, *sits* that Soul for the full Enjoyment of *Objective* Grace, in its perfect Displays in the Church above, in the Kingdom of Christ, and of God the Father. Whence it's evident, that unless a Man be Born again, he cannot see the Kingdom of God, either in Grace, or in Glory : And that it is as absolutely necessary, that a Man be Born into the World of Grace, in order to enjoy *this*, as it is, that a Man be Born into the World of Nature, before he can enjoy *that*. But thus much may suffice for the *third* Thing propos'd : which was to shew, what we may learn from this Phrase of being Born again. I shall now,

Fourthly, With a Use or two, conclude the whole. And, 1st,

1st, Unto the New-Born. Oh happy Souls! From this Doctrine of the *New-Birth*, learn you these *three* Things especially. As,

1. To give all the *Glory* of your *heavenly Birth*, unto God, your *Heavenly Father*, who was the sole Author of it. You are *his Workmanship*, created in *Christ Jesus* unto good Works, Eph. ii. 10. Your *New-Life*, was a Work of *Almightiness*. None of all the Creatures, either in Heaven or Earth, could form Christ's Image in your Souls, or work a Principle of Grace, and spiritual Life in your Hearts. No; 'twas nothing less than the omnipotent Arm of *JEHOVAH*, that made you *New Creatures in Christ Jesus*. None Eye did, or could pity you, to do this, so great, so necessary a Work for you; until *he* pass'd by you when dead in Sin, and in boundless Mercy, by an All-creating Voice, said unto you, *Live*. Therefore, give all the *Glory* of your *New-Life*, unto God the glorious Author of this wonderful Work. And say continually with the Apostle, *Blessed be the God, and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively*

lively Hope, by the Resurrection of Jesus Christ from the Dead. 1 Pet. i. 3.

2. Learn hence, you *New-Born* Souls, the Necessity of your *Growth*. You are *born again* indeed ; and that is your great Mercy, your peculiar Happiness, and unspeakable Privilege. But consider, you are yet but *New-Born Babies*, or if in some Measure grown up in Christ, you are still very far from that full *Stature*, that *Perfection* of Grace and Holiness which is design'd for you ; for which your New Life was first given, and is still maintain'd, and to which it daily tends : And therefore be diligent in the Use of all the Means of divine Appointment, that so you may continually *grow in Grace, and in the Knowledge of Jesus Christ*. Do not think it enough that you are *New-Born*, that you have a Principle of Grace implanted in your Hearts, and have once believ'd in Jesus ; and so sit down in carnal Security : But be as much concern'd about your daily *Growth* in Grace, as you were at first about the *Being* of it in your Souls. We can't expect to have thriving Souls, that we should grow in Grace, without a diligent Use of all those Means of it, which
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concerning the New-Birth. III

the God of Grace has appointed; no more than we can expect to have healthful Bodies, without the Use of those Means, which the God of Nature hath appointed for that End. The *Means* and the *End* are closely connected; and therefore we are exhorted, *to grow in Grace*, 2 Pet. iii. 18. To grow in Grace, is a special *Blessing* from God; and we could in no wise be exhorted thereto, were it not that this Blessing was to be convey'd to us, thro' the *Means* which he hath appointed. And so it is an Exhortation to the Use of Means; in as much as our *increasing with all the Increase of God*, will be proportionable to our diligent Use of those *Means* of Grace which he hath appointed, such as Prayer, hearing, and reading God's Word, Meditation, &c. Therefore, *as New-Born Babes, desire the sincere Milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious*, 1 Pet. ii. 2, 3. And whatever your present Attainments are, think not your selves to have apprehended, or that you are already perfect; but let this be the one Thing you do, *forgetting the Things which are behind, and reaching forth un-*
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to those before, press towards the Mark, for the Prize of the high Calling of God in Christ Jesus, Phil. iii. 12, 13, 14. Which is no less than an absolute Perfection in Holiness, and Happiness; or a full Conformity to Christ, both in Grace and Glory.

3. From this Doctrine of the *New-Birth*, you who are *New-Born*, may learn, the Security of your *State*, for endless Life and Glory. 'Twas an abiding Principle of spiritual Life, which the Holy Ghost produc'd in your Souls at the Time of Regeneration. And *he which began the good Work in you, will perform it until the Day of Jesus Christ*: He'll maintain, and increase the Life of Grace in your Souls, until it's perfected in the Life of Glory. Fear not then, you trembling Hearts, who once have had a blessed Experience of the begun *Life* of Grace in you, fear not losing this your spiritual Life; for it is a Life that shall conquer and outlive all those *Deaths*, and *Contrarieties*, with which it is surrounded; until it triumph over all, until *Mortality is swallow'd up of Life*, until all Sin, Sorrow and Death, are swallow'd up of perfect Holiness, Joy and Life for evermore! what tho' the
Life

concerning the New-Birth. 113

Life of Grace in you, be but as a *Spark* in the Midst of the *Ocean* ; yet it shall not be *extinguish'd* by that Ocean of Sin that dwells in your corrupt Nature, but shall *live*, and *triumph* over all Opposition. And this because it is in *Union* to the *Life* of *Jesus*, to that boundless, endless Fulness of *Life* in him ; and also because, *the Spirit of Grace*, from Christ, who was the immediate Author of this Life in your Souls, doth, and shall *abide* in you, as a never-failing *Spring* of every *Grace*, to maintain, and raise the Life thereof, into the Life of *Glory*.

Here then, you *New-Born* Souls, see your *Security* : The Life of Grace in you, is more properly *Christ's* Life, than *yours* ! *I am crucify'd with Christ*, says the Apostle, *nevertheless I live* ; yet not *I*, but *Christ* lives in me, Gal. ii. 20. I am *crucify'd* with Christ, here's his being *dead* with him ; nevertheless, I *live*, here's his *New-Life* from him ; yet not *I*, but *Christ* lives in me, here's *Christ* the *Life* of his *Life*, or his *Life*, Christ's *living* in him. And thus Christ is stiled, *our Life*, Col. iii. 3. And because he *lives*, we shall *live also*, John xiv. 19. *The Power of an endless Life*
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in him, will maintain the *Life of Grace* in us, and ripen it into the endless *Life of Glory* !

And as Christ is our Life, as the Ocean-fulness of it dwells in him, so it is and shall be communicated from him, by his holy Spirit; who, having taken Possession of our Souls, *abides* there, as the Spring of our Life, or as a Well of living Water, springing up unto everlasting Life, as saith our Lord, *John* iv. 14. *Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.* And it is the Spirit of Grace, as the Life thereof, that our Lord intends by this Water, as *Chap.* vii. 38, 39. *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.* This spake he of the Spirit, which they that believe on him should receive. Be joyful, and thankful then, you New-born Souls, and walk as the Heirs of Glory; for you are begotten again, to an Inheritance incorruptible, undefiled, and that fadeth not away; which is reserved in Heaven for you: And as the
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Inheritance is reserved for you, so you also are, and shall be kept by the Power of God thro' Faith, unto that Salvation, which is ready to be revealed in the last Time, 1 Pet. 1. 3, 4, 5. But,

2dly, A Word or two of use to such who are yet *unregenerate*. And what shall I say to you? Oh poor Souls! be convinc'd, that unless a special, gracious, universal *Change* pass upon you, you must perish for ever. If you go out of this World, as unholy, as destitute of a *Principle* of saving Grace, as you came into it, your *Life*, your *Soul*, will for ever remain among the *unclean*; and you must be Companions with Devils in everlasting Torment, and have your *Portion* in the *Lake that burneth with Fire and Brimstone*. Oh miserable Souls! you are *dead* in Sin, and *dead* in Law, you are under the Dominion of *Sin*, and the *Condemnation* of the *Law*; and such is the strict Justice, and flaming Holiness of Jehovah, that he will not, cannot suffer an *unrighteous*, an *unholy* Person to *inherit* his *Kingdom*, to enter into the *New Jerusalem*. Marvel not therefore, that our Lord has said, *ye must be born again*; But be convinc'd of the absolute
Necessity

Necessity thereof. And as the *Spirit* of God is the Author of the *New-Birth*; so be convinc'd likewise, that this so great, so necessary a *Work* is altogether out of the Reach of your own *Power*; that you have *destroy'd* your selves, and that all your *Help* is only in the Lord; and *seek* to him for it accordingly. For *Prayer* is a Part of natural Worship, which is every Man's Duty to perform. And even a *Simon Magus*, who was in the Gall of *Bitterness*, and in the Bond of *Iniquity*, was exhorted to it, *Acts* viii. 22, 23. And tho' an *unregenerate* Man can't pray *with* the Spirit; yet he ought to pray *for* the Spirit, to *renew* his Nature, and *sanctify* him throughout. And since it is the Pleasure of God, to *quicken* dead Sinners by his *Word*, to beget them to a *New Life*, with the *Word of Truth*, the *Gospel of his Son*; it is the Duty of every *unregenerate* Soul, to attend upon the *Ministry* thereof. And this especially, he ought to do, in relation to the *New-Birth*; because it is God's usual Method to make use of the *preaching* of his *Word*, in this great *Work*. *Faith comes by hearing*, saith the Apostle, *Rom.* x. 17. And if it is the
Duty

Duty of Christ's Ministers, to *preach the Gospel to every Creature*, as by his Commission they are authoriz'd to do; then it is every Creature's Duty to lend an *Ear* to the Sound thereof. And great is their Encouragement so to do; in that the Ministration of the *Gospel*, is *the Ministration of Life*. *That* which is so *indeed*, the *pure Gospel*, preach'd by Christ's *sent* Servants; and not *that* which is so only in *Name*, a *mixed Gospel*, or rather the *Law*, instead of the *Gospel*, advanc'd by those, that are *sent* only by Men; who have never had the glorious Gospel of Christ, *shine* into their own *Souls*, and so can't *preach* it to *others*. 'Tis a *Gospel Ministry*, and not a *legal* one, that the Spirit of God works by, to the Salvation of Sinners. As, *Gal. iii. 2. Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* 'Tis under the Ministry of the Gospel, that dead Sinners, hear Christ's Voice, and live, *John v. 25. Verily, verily I say unto you, the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.* 'Tis the *Hour* of the *Gospel*, that our Lord here speaks

of, and of his Almighty *Voice*, which goes forth therein, to the *Quickening* of Souls dead in Sin. Here therefore, *dead Sinners* should *wait*; tho' they have no *Power* to *quicken* their own Souls, to *renew* their own Nature, or to give themselves the *New-Birth*; since the *creating Power* of God, goes forth in the *Gospel*, to the *Saving* of Multitudes. It's therefore the *Duty*, and *Privilege* of every poor Sinner, where the *Gospel* comes, to *lie* under the *Sound* of it; and there to *wait* for the saving Operations of the Spirit upon his *Soul*, by those living *Waters*, of free, *Gospel-Grace*, which proceed from the *Lamb's Throne* in his Church, as the poor *impotent Folk*, at the *Pool of Bethesda*, for the *moving* of those healing *Waters*, John v. 2, &c. Now therefore, says our Lord, *hearken unto me, O ye Children; for blessed are they which keep my Ways. Hear Instructions, and be wise, and refuse it not. Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors; for whoso findeth me, findeth Life, and shall obtain Favour of the LORD. But he that sinneth against me, wrongeth his own*

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Soul;

concerning the New-Birth. 119

Soul ; all they that hate me, love Death, Prov. viii. 32, &c. And as it is the Duty of an unregenerate Man, to bear the Word of God ; so likewise to read it, and therein to wait for the divine Energy of the Spirit, to give the Word an Entrance into his Heart, and make it effectual to the illuminating, and quickening of his dark, and dead Soul. Search the Scriptures, (saith our Lord) for in them ye think ye have eternal Life, and they are they which testify of me, John v. 39. Thus it is the Duty of every one that is yet in an unregenerate State, to make use of all the Means of Grace, which God affords him ; and therein to wait for the Grace of the Means, as a Blessing from Heaven : And if he neglect the same, 'twill be found to be a neglecting of this great Salvation ; and his Condemnation, if he perish, will be so much the greater. This is the Condemnation that Light is come into the World, and Men have loved Darknes rather than Light, because their Deeds were Evil, John iii. 19.

But let it be observ'd, that tho' it is the declar'd Will of God, to save Sinners by the Gospel of his Son, and so, that

that it is the *Duty* of every one to attend the same, and to make use of all the Means of Grace ; yet when a *natural*, an *unregenerate* Man, performs what, in these respects, is *requir'd*, and meets with *Salvation* therein, he is not sav'd for *doing* his Duty ; as if *that* was either a meritorious, or a moving *Cause* of his Salvation. No ; *Works*, of all Kinds are excluded in the Point of *Salvation* ; whether such as are merely *legal*, or such that are materially *Evangelical*. For tho' God requires *Obedience* under the Gospel ; yet he doth not require it for this *End*, that a Sinner should *save* himself thereby, either in *Whole*, or in *Part* ; but that Salvation may be *freely* bestow'd, in that *Way*, in which his infinite Wisdom has thought fit to *give* it ; which is agreeable both to the Sovereign *Pleasure* of God, and to the Nature of his *rational* Creature. And every Soul that is *sav'd*, is sav'd of mere *Grace*, without the least *Regard* to his own *Works*. And yet, as was said, it is the *Duty* of every Creature to *obey* his Creator's *Command*, and as Law-condemn'd, and Self-ruin'd, to *wait* upon the God of all Grace under the *Gospel*. And great is his

concerning the New-Birth. 121

his Encouragement so to do, for no one knows, but *he* may be the *Man* that shall find Mercy; since God upon his *Throne of Grace* in the Gospel, grants Pardon and Life, and that abundantly, to thousands of poor Souls, *dead* in Law, and *dead* in Sin, to their present *Life* in Grace, and future *Life* in Glory. That so his own Name may have the *Honour of Salvation*, from the Foundation, to the Top-stone, among all the *saved* ones. Who, when the *Head-stone thereof* is brought forth with Shoutings, in the highest Joy and Duty, as being rais'd to the highest Glory, will together Cry, GRACE, GRACE unto it, Zech. iv. 7.



A P O E M on Salvation in Christ by Free Grace, for the Chief of Sinners.

The D E D I C A T I O N.

TO th' Soul that sees its Need of Christ,
And longs in him t'have Interest,
And 'cause its vile, is full of Fear,
The following Lines presented are;
Being a *Poem*, made by One,
Sav'd by Free Grace, thro' God's dear Son.
The Author wishes 't may be blest,
To give some Soul a Glimpse of Christ.

COME, trembling Soul, Oh ! come and see,
What Grace there is in Christ for Thee.
What dost thou *want* ? there's All in *Him*,
Prepar'd to fill thee to the Brim.
Art thou with th' *Guilt* of Sin oppress'd ?
Christ bore its Weight, to give thee Rest ;
And calls, ev'n Thee, as if by Name,
To Look to Him, the Bleeding Lamb.
And were thy Sins of Crimson Dye,
Christ's *Blood* can *cleanse* thee perfectly :
What's all thy mighty Guilt, before
His Godlike *Blood* ! that paid thy Score ?
He'll cast thy Sins in this vast Sea,
Whose Depths Unfathomable be :
And as th' *Egyptian* Host was drown'd,
They'll sink as Lead, and ne're be found.

Doth

A POEM on Salvation in Christ, &c. 123

Doth Sin's *Defilement* thy Heart grieve?
Christ's *Blood* alone can thee relieve.
There's *Virtue* in it, *Infinite*!
To wash thee clean, and make thee bright.
Doth Sin in 'ts *Being*, Sin in 'ts *Power*,
Afflict, and threaten to devour?
Christ's mighty *Arm* will Sin *subdue*,
And slay it in its *Being* too.
Look then to *Jesus* on the *Tree*,
Dying for Sinners, such as *Thee*:
Oh see! Christ made an *End* of Sin,
For every Soul that looks to Him.
Cast then thy *Burden* on the *Lord*;
And he'll *sustain*, as says his *Word*.
That Soul shall never *sink*, or *die*,
Who doth on Christ, for Life *Rely*.
Dost thou want *Strength*, and *Righteousness*?
Dost see thy *Need* of every *Grace*?
Christ's *Strength*, his *Grace*, his *Robe* is full;
To fill, to cloath the naked Soul.
And in a *Word*, there's *All* in *Christ*,
That thou canst want to make thee blest;
To raise thee now, and set thee high,
In *Glory*, to *Eternity*.

What hinders then thy *Joy* in Him?
Is it because thou'st *Nought* to bring?
Is it because thou art so *vile*,
Thou fear'st thou ne're shalt have a *Smile*?
Why, Christ needs none of all thy *Good*,
To join with his most precious *Blood*:
His full *Salvation* is so great,
That it is every *Way* *compleat*.
And this he freely *gives* away,
To them that ha'n't a *Mise* to pay.
And that Soul pleaseth *Jesus* well,
That comes most *Poor*, for him to fill.
The *Rich* are empty sent from Him,
While th' poorest Souls are *fill'd* to th' *Brim*.
Christ saves, with th' greatest of *Delight*,
The Soul that comes in 'ts wretched *Plight*.
True *Faith*, by which a Sinner *lives*,
It nothing *brings*, but all *receives*:

124 A POEM on Salvation in Christ,

Its Nature sweetly doth agree
 With God's Salvation, that is Free.
 Its empty Hand doth take up Christ,
 As th' Father's Gift, with which it's blest ;
 And all that Life that's in him too,
 Which God doth of Free Grace bestow.
 Says God, I will give all away ;
 And thus my boundless Grace display,
 In saving Sinners, thro' my Son,
 That in themselves are quite undone.
 Says Faith, I like this well, O Lord,
 I'm glad of this Soul-saving Word :
 I take thy Great Salvation, Free ;
 And give the Glory, Lord, to Thee.
 Thus God, and th' Soul are well agreed,
 And meet in Christ, that once did bleed.
 Sweetly each other they embrace,
 Displaying, and Receiving Grace.

Well then, Dear Soul, what shall I say ?
 Would'st thou be sav'd in God's own Way ?
 And if Salvation was not Free,
 Dost think, it ne're would be for Thee ?
 And yet afraid that thou shalt die,
 When th' Well of Life is brought so nigh !
 Oh ! Ope thy Mouth, and take thy Fill ;
 Since 'tis for *Whosoever will*.
 And wouldst thou honour Jesus's Blood !
 Then do not stay for any Good,
 In thine own Heart, before thou come ;
 Lest thou should'st put it in Christ's Room.
 But come to Christ, just as thou art ;
 With all thy Grievs, with all thy Smart,
 With all thy Vileness, how e're great ;
 And cast thy self down at his Feet ;
 And say, with the poor leprous Man,
If thou wilt, thou canst make me clean.
 I come, Lord Jesus, in my Need,
 To Thee, who did for Sinners bleed.
 I come to th' Fountain, ope for Sin ;
 Oh wash my filthy Soul therein !
 I come to Thee for Righteousness,
 And for Supply of every Grace :

Lord,

by Free Grace, for the Chief of Sinners. 125

Lord, I am *Empty*, thou art *Full*,
And with a *Word* canst *save* my *Soul*.
Thou know'st I fain on Thee would *rest* ;
Let thy *Salvation* make me *blest*.
Let me not perish from thy *Sight*,
Since thou in *Grace* dost much *Delight* :
Oh ! let thy *Mercy* bid me *Live* ;
That I to thee may *Glory* give.
Thus crowd thro' thy *Unworthiness*,
To try the *Riches* of his *Grace* ;
And *Christ* will say, what ere's thy *Guilt*,
Soul, be it to thee as thou wilt.
Thou'st overcome me with *Faith's Eye* ;
I can't thy great *Request* deny.
My *self*, and all that is in *Me*,
In boundless *Love*, I give to *Thee*.
Fear not, I'll keep thee from all *Harms*,
Enclos'd in *Everlasting Arms*.
I joy to *save* thee, Oh my *Bride* !
This was the *End* for which I dy'd.
It glads my *Heart* to see thy *Face*,
Thou welcome art to all my *Grace*.
I, in my *Love*, will *rest* in thee ;
Who art for ever *one* with me.
In *Me* therefore take up thy *Rest*,
Till thou, with me, art fully *blest*.
For thou hast *All*, in having *Me*,
For *Time*, and for *Eternity*.
Thy *Riches* thou canst never spend,
To *Ages* that shall have no *End*.
Such *Life*, and *Glory* I will give,
That *Tongue* can't tell, nor *Heart* conceive !

An HYMN on the Mercy and Grace of God in Christ.

P OOR Sinners, hark ! what Voice is this
That soundeth in your Ears ?
JEHOVAH speaks, in boundless Grace,
To banish all your Fears.

'The LORD doth speak from *Sion's Mount*,
To Sinners in Distress,
Thro' his own Son, his *Mercy-seat*,
Array'd in all his *Grace*.

The LORD, the LORD God, merciful,
And gracious, is He,
Long-suffering, and abundant too
In Goodness, rich, and free :

Forgiving Sin, Transgression,
And all Iniquity ;
For Thousands keeping Mercy still,
By th' Truth that is in Me.

This was the bright Display he made,
To *Moses*, of his *Name*,
When he i'th' *Rock* was put, while God
His *Goodness* did proclaim.

Poor Sinners, hark to th' Voice of *Grace* :
Here's none of *Sinai's Roar*,
Altho' you have deserv'd to die,
That threatens to devour.

No, God in Christ, is *reconcil'd*,
And sweetly doth *invite*
Lost Sinners to return to Him,
Who doth in *Grace* delight.

In's Word, he thus to th' *Wicked* speaks ;
Let him forsake his *Way*,

And

An HYMN.

127

*And the unrighteous Man his Thoughts ;
And turn without Delay,*

*Unto JEHOVAH, who will shew,
On Him his Mercy Free,
And to that God, who pardon will,
And that Abundantly.*

*Well then, poor Soul, art thou by Sin,
Brought into sore Distress ?
Obey God's Call, come to his Throne ;
For 'tis a Throne of Grace.*

*Are thy Sins great ? and dost thou fear
There is no Grace for Thee ?
Why, what's thy Sin, if once compar'd
To Mercy's boundless Sea !*

*They're Great indeed, but Finite still ;
God's Mercy's Infinite :
And far exceeds them all, as far
As th' Heavens th' Earth for Height.*

*JEHOVAH's Mercy never fails,
And doth no Limits know :
To th' worst of Sinners, it streams down,
In one Eternal Flow !*

*It drowns their Sins, those Mountains tall,
Tho' numberless they be ;
Yet without Waste, abides the same,
Unto Eternity.*

*And since God's Nature cannot change,
Nor yet his gracious Will ;
Thousands of Sinners, thro' his Son,
Shall find his Mercy still.*

*And tho' their Sins are multiply'd,
Like Sands upon the Shore ;
He'll pardon All, and they shall see,
His Grace abounds much more.*

*God's Thoughts, and Ways in Mercy free,
Our highest Thoughts transcend ;
And Grace doth reign thro' Righteousness,
To Life without an End !*

Oh this abundant pardoning Grace!

'Tis rich, 'tis full, 'tis free;

Soul, if of *Sinners* thou art chief,

There is enough for Thee!

Yea, there is far more than enough;

For when thou hast thy Fill,

There's more in God, than's left i'th' Sea,

When 't fills a *Cockle-shell*.

Run then, thou sinful Soul, to God,

Whose Arms stand open wide,

T' embrace returning Prodigals,

Thro' Christ, who for them dy'd.

Whate're thy *Sins*, whate're thy *Wants*,

In thine own Sight appear;

Since *Mercy's* deep, and boundless too,

Thou hast no Cause to fear.

God's boundless Grace, most readily,

Forgives the greatest Score;

And God herein doth much delight,

T' commend his Love the more.

And never any perisb'd, that

Did come to God by Christ:

Then cast thy self into his Arms;

Thou'lt be for ever blest.

Oh venture on his boundless Grace!

However vile, and poor;

And he'll thee save from Death to Life,

To praise him evermore.

A P O E M on the Safety and Duty of a Believer.

HOW is it, Soul ? hast thou to *Jesus* fled
For *Refuge*, from that Wrath hung o'er thy
Head ?

Hast ventur'd in to Him, the *Hiding place*,
Prepar'd for Sinners, by the Father's *Grace* ?
Then know, Thou art exceeding *safe* in Him,
From fiery *Wrath*, the just Desert of *Sin* :
There's not a Drop of that amazing Storm,
Shall ever light on thee to do thee Harm.
No : *JESUS*, He has born it once for Thee,
And born it off ; that Thou in *Him* art Free.
As th' *Ark* secur'd *Noah* from the *Flood*,
So *Christ* hid *Thee*, when in thy Place he stood.
And being entered into *Him* by Faith,
There, thou art *safe*, out of the Reach of Wrath :
Thou'rt pass'd from *Death* to *Life*, ev'n full Salvation ;
And never shalt come into *Condemnation*.
Thou needst not fear the dreadful Wrath to come,
Which shall on Sinners fall at th' Day of Doom :
'Twill only light on those who are *Without* ;
But those *in Christ*, for *Safety* then shall shout.
Thy *JESUS*, He, hath saved Thee from *Sin* ;
And in that Day, thou shalt be found in *Him* ;
In Him as pardon'd, and as justify'd :
And therefore shalt with Him be glorify'd.
And being saved from the *Guilt* of *Sin* ;
Sin's Power shall be destroy'd, it shall not reign.
Yea, *Christ* its very *Being* will destroy,
From out of Thee, unto thy endless Joy.
And as for *Satan*, tho' with furious *Rage*,
He often doth against thy Soul engage ;
Thy *Christ* will save thee from his Wiles and Pow'r,
And never let this Lion Thee devour.

He'll

He'll teach thy Hands to *War*, and use the *Shield*;
 And bring thee up *victorious* from the Field.
 He in the Fight will safely thee defend,
 And make his Rage to thy Advantage tend.
 As for the *World*, that shall not thee destroy,
 Thy Lord has overcome it, to thy Joy.
 Tho' with its Snares, entangl'd thou may'st be;
 Thy Lord, ere long, will fully set Thee free.
 None of thine *Enemies*, with all their Bands,
 Shall ever pluck thee out of *JESUS's Hands*.
 His *Power's* Almighty, and his *Love* is great;
 And nothing from it shall thee separate.
 See then, dear Soul, Oh see how *safe* thou art!
 Safe in thy Saviour's *Love*, his *Pow'r*, his *Heart*!
 Christ *lives* for thee; and therefore thou shalt *live*:
 And unto Thee, *Eternal Life* he'll give.

And now, dear Soul, what *Duty* dost thou owe,
 Unto thy glorious Lord, that lov'd thee so?
 Surely thy *Life*, thy whole *Life* here shou'd be
 A *Life* of Faith, and *Love* continually.

Oh, think it not enough, thou'st once *believ'd*;
 But still *walk* on in Christ, thou hast receiv'd.
 Wash in his *Blood*, put on his *Robe*, draw nigh
 By Him, to God the *Father*, constantly.
 Remember, God *accepts* thee in his Son,
 Thy *Person*, and thy *Works* in Him alone.
 To please the *Father* then, to honour *Christ*,
 Walk on in Him, in whom his Soul doth rest.
 Oh live upon the *Fulness* of thy Head,
 In all that He, to Thee, of God is made;
 His *Fulness*, to *present* thee, always eye;
 His *Fulness*, to *supply* thee, constantly.
 For lo, in Him, all *Fulness* ever dwells;
 A *Fulness*, that his needy Children fills.
 A *Fulness*, that can ne'er exhausted be;
 That without Waste, doth flow eternally.
 Come to him then, Oh come with all thy Wants,
 Come to him daily, tell him thy Complaints.
 Come, bring thy empty Pitchers to this *Well*,
 This *Well* of *Life*, which richly thee will fill.
 'Tis deep, 'tis full, 'tis overflowing too:
 Draw Water hence, and thou no *Want* shalt know.

Pass over from thy *self*, thou empty Thing,
To live in *Christ*, thy never-failing *Spring*.
Who wou'd be careful in the Year of Drought,
That has a *Well*, where more is than enough?
Dwell then in *Christ*, abide in him by *Faith*;
And so abundant *Fruit* thou shalt bring forth.

But if thou say, My Heart's with Fear oppress'd,
That I in *Christ*, have yet no *Interest*;
I'm sore afraid, I never yet *believ'd*,
But that I only have my self *deceiv'd*.

I answer, Soul, whenever that's thy *Case*,
Then listen well unto thy Saviour's *Grace*;
For lo, he calls thee, when thou'rt most oppress'd,
To come to him, and says, I'll give thee *Rest*.
And when thou canst not come as a *Believer*,
Come as a Sinner, to be a Receiver:
Come as at *first*, with all thy *Misery*;
The Saviour now, is still as *full* and *free*.
Stand not, with *Satan*, to dispute it out,
Whether thou hast *believ'd* on *Christ*, or not:
Nor yet to argue this with *Unbelief*;
For lo, this Course, will give thee no *Relief*.
But say, Well, if I ha'n't *believed* yet,
It's Time to do it, and it's not too late.
Now I am *call'd*, and now I will begin
To look to *Christ*, to save me from my Sin.

Christ says, to th' *Ends of th' Earth*, look unto me,
You Sinners, who at greatest *Distance* be;
And be ye saved; for I am *God* alone,
A Saviour, and beside me there is none.

Now then, dear Soul, consider well this *Word*;
Obey this great *Command* of *Christ* the Lord:
Look unto *Jesus* now, to Him alone,
Ev'n for the whole of thy *Salvation*.

And when thou'lt look'd, see what he says to Thee,
Be saved, Soul, or thou shalt saved be.

This Word, a Royal Grant is from his *Throne*,
Even to Thee, of all *Salvation*.

Then take him at his *Word*, accept his *Grace*,
For, lo, his *Word* shall certainly take *Place*.

The Saviour, he is *God*, and cannot lie;

This Word, once *spoke*, he will not, can't deny.

Then

Then count him *faithful* to his sacred Word :
 Set to thy *Seal*, that *True* is Christ the Lord.
Believe thou shalt be *save'd*, since *He* says so ;
 And *bold* it fast, 'gainst all that dare say, *No* :
 For lo, His *Honour* is concern'd herein ;
 Thou canst not doubt it, without heinous *Sin*.
The faithful God, cannot himself deny ;
 Then dare not thus, to give his Truth the *Lie*.
 Besides, thy *Comfort* and thy *Joy* of Faith,
 Doth lie in *crediting* what Jesus saith.
 He speaks on Purpose that it may be *strong*,
 To *stand* against the huge Gainfaying *Throng*.
 And if thou *listen* well, and take good *Heed*
 To what Christ *says*, it will be *strong* indeed.
 Thou'lt then in *Faith*, be fit to *fight* it out,
 Against all *Fears*, which compass thee about.
 For if thou thus obey, and honour *Christ*,
 He'll honour *Thee*, with Sight of *Interest* :
 And a *fresh* Act of Faith, will bring to *Light*
 Thy former Acts, which *hid* were from thy *Sight*.

Well then, dear Soul, my *Counsel* is to thee,
 When-e'er assaulted by the *Enemy* ;
 Look unto Christ *afresh*, trust in his *Name*,
 Go *forward* still, thou'lt not be put to *Shame*.
 Go on *believing*, till thou'rt got to *Heaven* :
 This is the *Work* which here to thee is *given*.
 And while thy *Life*, a *Life* of *Faith* is found ;
 Thy *Love* will flow, and every *Grace* abound.

Then think again, what *Duty* dost thou owe,
 What Debt of *Love*, to Christ that lov'd thee so ?
 Sure thy whole *Life*, a *Life* of *Love* shou'd be,
 To *Him*, that so immensely hath lov'd thee !

Oh think it not enough, thou once hast lov'd,
 And in some *lower* Sphere of *Action* mov'd.
 But still *reach* forth unto the high'st Degree ;
 And never *rest*, till *Love* shall *perfect* be.
 Forget the *Things* *behind*, press *forward* still
 To *love* the Lord, and to *obey* his *Will* :
 And ne'er think thy *Obedience* is *complete*,
 While in this *Life*, this low, imperfect *State*.
 But oh, pass on, *increasing* every *Day*,
 In *Love* and *Labour*, while thou here dost stay.

Esteem-

Esteeming Christ's *Commands*, his *Yoke* to Thee,
To be most perfect, glorious *Liberty*.
Indeed his *Yoke* is *easy*, Burden *light*;
Found so by *All*, that take it on them right.
The more it *binds* 'em, they the more are *free*;
For Love-constraints the most delightful be.
Try then, dear Soul, *begin*, begin *again*,
To *love*, and *serve* the Lord, with *Might* and *Main*:
The more thou'rt in his *Work* and *Service* found,
The more thy *Happiness* will still abound:
Yea, let me say, the more thou'lt *honour* God,
And *Jesus*, who hath bought thee with his *Blood*.
And is not this, even *this*, thy chief *Desire*,
When with his Love, thy Soul is all on *Fire*?

Then think upon his boundless Love to thee,
Till into the same *Image* chang'd thou be:
And then his *Precepts* will be thy *Delight*,
As in *themselves*, they natively are *sweet*.
Oh follow then the *Lamb*, where'er he goes,
Thro' *Life*, thro' *Death*, whatever doth oppose.
In *Doing*, and in *Suffering* be thou free,
For Him who *did*, and *suffer'd* much for Thee.

Much! Aye, *How* much, Soul, canst thou tell?
'Twill take *Eternity* to count it well!
The Greatness of his *Person*, think upon,
As he was God the Father's only *Son*.
Think likewise on the Greatness of his *Love*,
That brought him from his Royal *Throne* above;
T' *obey*, and *die* for such a Wretch as Thee!
Yea, so to die on the accursed *Tree*!
And *this*, that thou might'st not to *Hell* go down,
But that with endless *Life* he might thee crown!
Yea, this he did, to make thee *One* with Him;
One with Him *here*, and at the End of *Time*!
So one, that He and Thee might ne'er be *twain*;
But that thou, as his *Bride*, with him might'st reign!
Yea, Soul, thy *Jesus*, now in's Royal *State*,
In Love, still serves thee, as thy *Advocate*!
Behold then, all his *Love*, his wond'rous *Deeds*;
For's *Love*, and *Works*, all *Knowledge* far exceeds!
Such great Love-service, ne'er was *heard* before;
And 'twill be Heaven's *Wonder* evermore!

Think then, what *Duty* this Love calls thee to !
 Oh, canst thou pay the *Half* of what is *due* !
 But Soul, *do* all thou *canst*, cast in thy *Mite* ;
 Thy Lord, he will *accept* it with *Delight*.
 Sure nothing he commands thee can seem *hard* ;
 If thou his *Love*, or *Works* dost ought regard.
 Remember thou thy *self*, to Him dost owe,
 As thy *Creator*, and *Redeemer* too.
 He bought thee from thy *Foes*, and set thee *free* ;
 That thou, henceforth, might'st His *peculiar* be.
 Oh, don't deny him of his *Purchase-right*,
 But give thy *self*, thy *All*, with great *Delight*.
 In *Ordinances*, *Providences* too,
 Follow thy Lord, *where-ever* he doth go.

Do what he *bids* thee, with the greatest Joy,
 Bear what he *calls* thee to, without Annoy.

Be diligent in all the *Means* of *Grace* ;
 For thou therein will often see his *Face*.
 He thro' the *Latteſt* of his *Ordinances*,
 Doth give his People Soul-reviving *Glances*.
 And when he *hides* himself, believe his Love ;
 Pray for, and wait fresh *Visits* from above.
 For lo, as sure, as Christ doth go away,
 He'll come again, and fill thy Heart with Joy.
 Only with Care, Him seek in every *Street*,
 In every *Duty*, till thou Him do meet.
 And then thou shalt see thy Beloved's Face ;
 And be made joyful with his Words of *Grace*.
 All Christ's *Commands*, Regard in every *Station*,
 And yield th' *Obedience* due in each *Relation*.
 Thou'rt saved by *Grace* ; now love *Morality*,
 That so Free *Grace*, may glorified be.
 Shew forth the Praises of thy Saviour's *Name* ;
 Watch, keep thy *Garments*, lest Men see thy *Shame*.
 Oh let thy *Walk* 'fore them, thy *Conversation*,
 Be as becomes the *Gospel* of *Salvation*.

Converse with Christ, in *Providences* too ;
 Trace all his Footsteps, where they are in *View*.
 And when his Way's i'th' *Sea*, out of thy *Sight*,
 Adore his wondrous Paths, believe them right.
 Give him the *Glory* of each *Providence*,
 That crowns thy Life with Love, to th' View of *Sense*.

Oh,

Oh, when he smiles, and showers Comforts down,
Then bless, and praise him, give him all Renown.
And when with awful Frowns he clothes his Face,
And brings thee into very great Distress,
Then be thou still, and know that he is God,
Adore, submit, and kiss thy Father's Rod.
Yea, Soul, in darkest Seasons, joyful be,
Let bitterest Potions pleasant be to Thee :
For greatest Crosses, be thou thankful still ;
In all give Thanks ; for 'tis thy Father's Will.

But if thou think this Lesson hard to learn,
And want'st a Reason for it, to discern :
I'll offer four, to help thee in this Strait,
Which, unto me, substantial are, and great.

First then, know thou, that God doth all Things
make

In Providence, for his own Glory's Sake :
His Glory is the End of all he doth,
Which He, by all, doth gloriously bring forth.

Now then, If thou dost love him, Soul, rejoice,
In all thy Father doth, since 'tis his Choice :
'Tis what he has chose for the bright Display
Of his own Glory, in that very Way.
Hast thou not Cause of highest Thanks and Praise,
Since God by all, doth his own Glory raise ?
Wilt thou not love the Lord, and bless his Name,
For all, whereby he doth exalt his Fame ?
The Greatness of his Being think upon ;
His bright, essential Glory, search can none !
Then is 't not meet, that he should cast his Rays,
And make his Glories known, for his own Praise ?
And while, in all his Works, his Glories shine,
To bless him, with all Saints, wilt thou not join :
Aye, tho' he slay, and seem to cast thee off,
'Tis for his Glory, and that is enough.

Another Reason, why thou shou'd'st be glad,
And thankful, for those Things which thou call'st
sad,

Is This : The Works of God have native Excellence ;
They're glorious all, of great Magnificence !

Then is the Lord not worthy of all Praise,
From thee, dear Soul, for all his Works and Ways ?

His

His Work is *perfect*, in no Part amiss,
 And nothing could be *better* than it is.
 His Works are like *himself*, all wond'rous great,
 And well become the God of Glory's State!
 They're founded on his *Counsel*, wonderful;
 And lo, they excellently *wrought*, are all!
 If Works of Men, are *excellent* and great,
 According to their Author's *Worth* and State:
 Of what must those Works be, where th' *Art* of
 God,

For his own *Glory*, is display'd abroad!
 The Works of God, in *Glory* are so bright,
 That in them, He *himself* doth take Delight.
 Wilt thou not then *joy* with him, *thankful* be,
 For all his *Works*, however *cross* to Thee?

And yet *again*, I've something more to *add*,
 As *Cause* of Joy and *Praise*, when thou art *sad*:
 Know then, that God works all Things for thy
 Good,

I' th' *Virtue* of thy dear Redeemer's Blood.

Aye, thou wilt say, If this I cou'd but *see*,
 I shou'd *rejoice*, and always *thankful* be;
 But I, alas, think nothing's on my *Side*:
 How can it be for *Good*, that I'm thus *try'd*?

Be joyful, thankful then, whate'er *befall*;
 What canst thou wish for more than to have *All*?
 Things present, Things to come, they all are *thine*;
 And lo, for thy *Advantage* they combine.

Soul, God has *said* it; he'll *fulfil* his Word;
 For th' *Way* and *Manner* leave it with the Lord.
 If thou wou'dst *see* this Truth, open *Faith's* Eye;
 For *Sense*, when Clouds are dark, can't *this* espy.
 Let *Faith* but in the Light of promis'd Grace,
 See All for *Good*, then straightway *Love* takes Place.
 The bitter'st *Cup*, thou'lt take into thy Hand,
 And freely *drink* it off at God's Command:
 Yea, then thou'lt with a joyful, glorying Voice,
 Give *Thanks* to God, and make his *Will* thy *Choice*:
 Thou'lt like his *Way* of Working, best of all;
 Before his *Wisdom* down thy *own* shall fall.
 Oh Soul, thy God, doth work by Things *contrary*,
Fulfills his Word, by Things which seem to *vary*.

He

He brings the greatest *Good* from seeming *ill*;
 This was, and is his Way of working still.
 Perhaps, in some *Respects*, thou'lt see it *here*;
 If not, *hereafter* 'twill be fully clear:
 Then thou shalt see how *good* it was for thee,
 To have thy *Graces* *tried* as they be.
 How good it was, to make thy *Graces* *strong*,
 How good it was, to *fit* thee for thy *Crown*.
 The *Curse* is gone; all *Things* are *Blessings* made,
 All work together, to make thee *like* thy *Head*:
 All *Things* to thee the God of *Peace* doth send,
 And all to thee, in glorious *Peace* will end.
 Then enter into *Peace*, anticipate
 The peaceful *Glories* of a future State.
 Dear Soul, rise up, from *Deep*s of sore *Distress*,
 Exult in *Joy*, abound in *Thankfulness*;
 Love, and bless God, for th' darkest *Dispensation*;
 For lo, ev'n *this*, shall turn to thy *Salvation*.
 Once more, I'll give to thee another *Reason*,
 Why thou should'st bless thy God i' th' darkest
 Season:

'Tis *this*; hereby thou'lt glorify him more,
 Than thou canst do, when this sad Time is o'er.

Now then, dear Soul, if thou God's *Glory* love,
 If *this*, ev'n this *alone*, thy Soul doth move;
 Then rise in *Haste*, from all base *Selfishness*,
 To love thy God, and him at all Times *bless*.
 What is it? Surely 'tis a Thing but *small*,
 To love, and bless thy God, when all goes *well*:
 I do not say, that in it *self*, 'tis so;
 But if *compar'd*, with what I'd bring thee to,
 To bless the Lord, when *Smiles* are on his Face,
 And he surrounds us with *Displays* of *Grace*;
 This is a Thing that we can *easier* do,
 Than when we think all *Things* *against* us go.
 For when the Lord with *Prowns* arrays his Face,
 We think we want a *Cause* of *Thankfulness*:
 When thus it is, if we can but *submit*,
 We're apt to think it's all that *then* is *meet*.
 But oh, dear Soul, if thy God thou dost *bless*,
 When he doth bring thee into great *Distress*,

This glorify him will abundantly,
 And let his native Excellency high.
 This will proclaim him to be what he is,
 In himself, and Works, the Sum of all Goodness:
 And that he's worthy of all Love and Praise,
 At all Times, for Himself, and all his Ways;
 Then if thou lov'st the Lord, rise up in Haste,
 Thy heavy, selfish Frames, far from thee cast,
 And love, and bless him with the great'st Delight,
 Ev'n when against thee he seems most to fight.
 Oh run into his Arms, when most extended
 To chasten thee, because thou hast offended;
 And clasping fast about him, do thou say,
 Lord, here I am, I will not run away:
 Do with me just according to thy Will,
 Whate'er thou dost, I'll love, and bless thee still.
 I know thou canst not do me any Wrong;
 No, tho' to Hell thou wast to cast me down:
 But, Lord, since this shall never be my Case,
 I'll ever bless, and magnify thy Grace.
 I'll love and bless thee, when thou smit'st me most;
 My Pain, shall in the Love of Thee, be lost.
 I'll love thy Strokes, because, dear Lord, they're thine;
 They're for thy Glory; and I'll with it join:
 In Thee I'll lose all my Self-interest;
 Thine shall be Mine; in this I'll joy and rest.

If thus thou dost, dear Soul, 'twill plainly prove,
 That thou thy God, ev'n for Himself, dost love:
 Yea, let me say, this Glory to him given,
 Will be a Kind thou canst not give in Heav'n.

'Tis true, the Glory thou shalt give him there,
 In 'ts perfect Bulk, it will be greater far;
 But to love and bless a smiting God, this is
 A Glory, which thou canst not give in Bliss.

Indeed, when thou in Heav'n shall clearly see,
 That all his Strokes meer Kindness was to thee;
 Thou then wilt love, and bless the Lord for All,
 More than for any thou here art capable.
 But lo, the Pain and Smart will then be gone,
 And nothing but a Sense of Love comes on:
 No Frowns, no Strokes, no Crosses there will be,
 But bright Displays of Love t' Eternity.

Now

and Duty of a Believer.

Now then arise, while *Pain* and *Smart* abide,
While *Darkness* lasts, and God his *Love* doth *bids*,
And *love* and *bless* him; for 'twill *praise* him more,
In some Sort, than thou canst when these are o'er.
Oh, count each *trying* Time, a precious *Season*,
To *praise* thy God; for which thou hast such
Reason:

Improve it well; let this be all thy *Care*,
Since Trials well improv'd, thus *fruitful* are.

To what I've said, I'll add another *Word*:
Hereby, thou wilt not only *praise* the Lord;
But this will be to thy *Advantage* great,
Both *here*, and also in a *future* State.

Soul, if thou *bless* thy God in every Thing,
The *sharpest* Trials soon will lose their *Sting*:
Sweet *Peace* in *Trouble* shall to thee be given;
I' be one in *Will* with God, 's a little *Heaven*.
If thou the Lord dost *love*, and all Times *bless*,
Thou'lt likewise find a rich *Increase* of *Grace*.
And as thy try'd *Graces* will abound,
They all to *Praise* and *Honour* shall be found,
In that bright *Day*, when Jesus shall *appear*,
To own the *Service* thou hast done him here.
And as thou'lt *serv'd* him in this present State,
He'll then give thee a *Crown* of *Glory* great.

Now I'll return, and 'gain to thee will say,
Soul, *joyful*, *thankful* be i' th' *darkest* Day:
Go on to *walk* with God in *Providence*,
By *Faith* and *Love*, when all looks *dark* to *Sense*.

But now, perhaps to me thou thus wilt speak,
You talk of *Duty*; but alas I'm *weak*:
I'm so *enfeebld*, and with *Weights* born down,
That I can't *stir*, nor gain an *inch* of *Ground*.

I know, dear Soul, that thus 'twill be at *Times*:
But even *then*, strive *Duty's* Hill to climb:
God often gives us *Strength* ere we're aware,
When in his *Service* we engaged are.
And when all's *done*, if thou canst in no wise
Lift up thy *self*, and unto *Duty* rise:
Then know, thy Father's *Bowels* yern on thee;
And he'll thee *raise*, in boundless *Mercy*, *free*.

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It is His Work, to raise the Bowed down,
 To bind their Sorrows, and heal every Wound:
 Then wait for Him, and he'll renew thy Strength,
 To run again, in Duty's Way at Length.
 Upon the Whole, oh let thy Life be found,
 A Life of Faith and Love, till thou art crown'd!
 Thus walk with God, in every Dispensation;
 Thy Course will end, in glorious, full SALVATION!
 Now I commit thee to the Grace of Christ;
 Oh may his Spirit always on thee rest!
 That thou in all good Works, may'st fruitful be,
 Till thou shalt rest, in blest ETERNITY!

FINIS.

ERRATA.

PAGE 5. Line 7. for *Objects*, read *Subjects*. p. 7.
 l. 11. for *Communication*, r. *Communion*. p. 68. l. 7,
 after *and*, r. *have*. p. 97. l. 6. for *Efficacy*, r. *Efficiency*.
 p. 133. l. 23. for *Soul*, r. *Believer*. p. 135. l. 21. for
chose, r. *chosen*. p. 139. l. 19. for *try'd*, r. *tried*.

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